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The Churchman

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Foreword by the
Rt. Rev. Lord Bishop of Sodor and Man.

**The Challenge of To-day
in the Light of the Cross.**

EVANGELICAL Churchmen claim to believe that the heart of the Gospel is what St. Paul called "the Word of the Cross," and yet they have contributed little to the large output of theological literature on the doctrine of the Atonement in the last twenty years. Is there not a danger of our accepting a tradition while doing nothing to implement it, and of letting glib phrases become a substitute for hard thinking?

Throughout the Conference I therefore tried to apply some relevant teaching of the New Testament on the Death of our Lord to each of the papers in turn, and I have been asked to set down here some of the results. In doing this I have reversed the order of the papers read.

"The Challenge in regard to the World" is based, of course, on the universality of the Gospel of Redemption. The constraining motive for Christian missions is the conviction that "One died for all" (II Cor. v. 14). And the quest of the Greeks, recorded in the twelfth chapter of St. John's Gospel, led directly to our Lord's prediction that "if I be lifted up, I will draw all men to Myself." I have often regretted that the last of the comfortable words in our liturgy does not finish the quotation—"and not for ours only, but also for the sins of the whole world."

As we face "the Challenge in regard to Europe after the War", we realise that nothing can possibly avail for the healing of the nations but the great love of God which He commends to us "in that while we were sinners, Christ died for us" and "while we were enemies, we were reconciled to God by the death of His Son" (Rom. v. 8, 10). And only those could dare to bring the knowledge of this love who humbly acknowledge that they themselves are sinners saved by grace, "forgiving one another even as God for Christ's sake hath forgiven us," (Eph. iv. 32). Even so, the evil is so tremendous and deep-seated that we may well lose heart unless we remember that our Lord defeated all the powers of darkness in the Cross, "triumphing over them in it" (Col. ii. 15).

The power of the Cross lies in its meaning. As St. Paul says, "The love of Christ constraineth us, *because we thus judge,*" that is, because of the interpretation of the Cross (II Cor. v. 14). The bearing of this upon Education is obvious. But "the Challenge in regard to Education" goes deeper than this. The progress of knowledge, and especially of scientific knowledge, has tended to materialism and humanism. And it is in this realm particularly, that we need the corrective of St. Paul's words—"God forbid that I should glory save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world" (Gal. vi. 14).

Upon "the Challenge in regard to Social Righteousness", the Cross throws a flood of light, not only because of the condemnation of sin which it reveals as the root evil, such that only the spotless Lamb of God could avail to take away: but also because of the divine compassion for human suffering which the dying Saviour showed. Here, too, the emphasis which Dr. Moberly laid upon His "vicarious penitence" contains a truth that is sorely needed in these days.

So "the Challenge to Evangelical Churchmen" is primarily to faithfulness in our witness to the "Word of the Cross." And for this we need, not only deeper thought, but deeper consecration. When our Lord said to His disciples, "This is My Body which is given for you," may this not have been a secondary reference to His Body, the Church, which must be "broken" and "given", if it is to take its full part in its witness to the message of the Cross?

The Challenge to Evangelical Churchmen.

BY THE REV. J. P. THORNTON-DUESBERY, M.A.

MY first words are naturally those of welcome. I am particularly glad that I can speak them this evening, both in the name of St. Peter's Hall which, though still for a season dispossessed of its inheritance, is specially happy to welcome back a part at least of this Conference on its own Patronal Festival, and also in the name of Wycliffe where, "temporary-acting" though I am, nine-tenths of my working and sleeping hours are now spent. To all the members of the Conference we would express our pleasure at having them again in Oxford, and we hope they will forgive the importunity with which we besought them to bring their own bed-linen, and that they will pardon anything they find lacking in our hospitality; our domestic staff is very willing, but its numbers are very small.

It would be invidious to mention names, but there is one whose presence is, I am sure, a special happiness to the Conference as a whole—the one whom we in Wycliffe still cannot quite cure ourselves of describing as "the Principal," even though it is now six months since he left us for his Island Kingdom of Sodor and Man.

May I also express my own appreciation of the honour done to me in being asked to occupy this Chair? I could wish that you had someone a little older and more experienced, but you must blame the Committee for their choice! It was not mine! I know I can count on the forbearance and co-operation which you always show, and I would ask this particularly if I make mistakes about the names of those who rise to take part in discussion. Many of you are, I regret to say, still strangers to me, but the man who is "set on high among the people" cannot be concealed, and you will remember the old saying, "More people know Tom Fool than Tom Fool knows!"

The subject set before us is great and urgent. We meet as a little company of Christians confronted by a predominantly pagan nation in an almost entirely pagan world. If our gathering is to be truly successful and victorious, we must go out from it not merely with a greater understanding of the wide range of vital topics which to-morrow's speakers will bring before us, but with a definite committal, personal and corporate, to a course of action in our own lives, in our homes, our parishes, and our communities, which will under God be dynamic and revolutionary enough to change the nation and win Britain back to Jesus Christ. A "challenge" is a call to action in view of an urgent and even desperate situation. We have assembled not merely to hear, but to answer that call.

And we have assembled as "Evangelical Churchmen." "The Challenge to Evangelical Churchmen" is our subject to-night, and I must say a few words about both the adjective and the substantive at this point. All of us, no doubt, have frequently discussed the question what it is that constitutes an Evangelical, and it is hardly

to be expected that the answer can be given in a few words. Yet it is vital that we *should* reach an answer, and that as speedily as may be ; for if we are to answer the call to action corporately as well as personally, we need to come to a common mind. Quite recently, a contemporary of my own recalled to me some words which Bishop Chavasse of Liverpool had said to us as students, not long before his death : " beware of scorn and suspicion, the scorn of the liberal for the conservative, the suspicion with which the conservative views the liberal."

It is unhappily a fact that many who would claim the title of Evangelical (and claim it rightly, as I believe) would yet deny it to others on the ground of a difference with them about the position of the celebrant at the Lord's Supper or the precise formula in which they would define the doctrine of Inspiration. I know I am treading on most delicate ground, and the last thing that I wish to do is to wave red rags or draw red herrings across the trail of our thought and discussion here. Those are the problems which many of us have thrashed out time and again. I scarcely think it would be profitable to renew the process at this Conference, and yet disunity is a fatal obstacle to taking up the challenge of to-day. I shall have more to say at a later stage concerning the moral and spiritual prerequisites for unity. At this point, and without discussion of it, I would suggest that the true differentia of an Evangelical is not the fact that he takes (or does not take) " north side ", nor yet that he holds (or does not hold) a particular theory of the inspiration of " God's Word written ", but rather the peculiar stress which he lays, in all their implications, upon the doctrines of Justification by Faith, of Assurance, and of the Heavenly Session of our Lord. Compared with these, the common causes of " scorn and suspicion " between Evangelicals of various hues are really superficial. It is in the fundamentals of doctrine, not in matters of ceremony, that unity is to be sought ; when that has been attained, more superficial matters have a way of settling themselves.

We are, however, more than Evangelicals ; we are Evangelical Churchmen, heirs, that is, of all the riches of Anglican tradition in faith and order, in work and worship and life, and the new start of Anglican tradition at the Reformation was itself a recovery alike of the Word of God and, as Cranmer pointed out in 1549, of primitive and patristic order too. Recognition of the depth of our roots does not, of course, mean that our problems can be answered by a mere return to the past. No past was ever really quite as golden as the fond eye of recollection is apt to see it ! And in any case the tree needs constant pruning and purging, if it is to put out new branches and continue to bear fruit. But equally it would be mere folly to throw away all the riches handed down to us. " It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." Those familiar words are true not only of her Liturgy, but of her whole life, at least whenever she is really wise !

The practical consequences of this are very important. On the one hand, Evangelical Churchmen need ever to be forward-looking. They, if any, recognise that the living Spirit of God is not confined to set

channels and conventional moulds. The river of God has a way of bursting its banks, not to spread death and disaster, but to bring life abundant to a thirsty countryside. We shall not, therefore, attempt to say that in the present crisis the Lord *must* work in this way or that; to do this is to make Him inferior to His own Church. Where the Spirit of God is, He builds for Himself not an organisation, but an organism, a body vibrant and pulsating with life. No Church, however orthodox, can be truly the Body of Christ unless this is its daily and hourly experience.

But, on the other hand, recognition of this truth, which is the very breath of life to us, need not and must not turn us into a guerilla force of partisan individualists exercising each his inalienable right (*and responsibility*) of private judgment in the new pursuit of private will o' the wisps. And this needs saying, however deliberately exaggerated that last sentence may be. For here lies the defect of the great Evangelical virtue, the distortion of the glorious truth that every individual in Christ is a king and a priest unto God. It is surely not without significance that the great passages in I Peter (ii. 5-9) and Revelation (i. 6 : v. 10 : xx. 6) are all in the plural not the singular. It is in the company of all the other "saints" that the Christian begins both to realise the length and breadth and depth and height of God's love and to show it forth to the world in the life of the Christian Community. It is for the warmth and affection of Christian family life, in both its narrower literal sense, and in its broader application, that so many wistful souls are longing to-day.

One rightly hesitates to pass any criticism upon the work of churches and parishes in which "the pure Word of God is preached and the Sacraments be duly ministered" and "the Lord is adding to them day by day those that are being saved." Yet probably most of us can think of splendid centres of vital Christian work, which *could do even more* if they moved out and took their rightful place in the councils of the Church and the life of the nation. It is a narrow razor-edge on which to walk. One recognizes the danger,—the same danger, *mutatis mutandis*, as of those whose contemplation led the returning Jewish exiles into the narrower circles of an exclusive Judaism instead of to the exercise of a world-wide missionary vocation. He would be a bold man who would say that they were wrong. And yet,—the latter end of that path was the rigid Pharisaism of our Lord's day. Eager for the intensive culture of a separatist society, the leaders of the Jewish Church had lost touch with the great needs of broader national life. The disaster (from the Jewish standpoint) of A.D. 70 was the inevitable result.

A ready acceptance of our privileges and responsibilities as Anglican Churchmen will (*granted always the moral and spiritual prerequisites to which I shall presently return*) save us from falling into this mistake. We shall not claim to be a law unto ourselves, however pure and good a law it may appear. Rather, we shall recognize that we are members of a greater whole, members who both draw life and inspiration from its order and tradition, and also, *ipso facto*, are charged with the responsibility of bringing our best and fullest contribution to the common life, so that we not only inherit tradition but pass it on again, better than it was before.

Of the actual situation into which this contribution must be brought, I need say very little. It is well known to us all. To dwell long upon it would be mere defeatism. Our business here is to see and apply the answer. We are concerned with diagnosis only in so far as it is the preliminary to cure. The symptoms and their probable underlying causes have been set out in detail wherever clergy have gathered together for years past. The decay in elementary morals; the growth of dishonesty; the increase of promiscuity; the emptiness of churches; the indifference to the demands of God; all these are only too well-known to us. It would serve no good purpose to go over them once more, merely adding a few facts and statistics to a picture already familiar and complete enough for our purpose here. The challenger's glove is on the ground at our feet. The challenge is not to measure it and to decide whether it is size 8 or 9, but to pick it up and fight.

Of course we know the answer. At any rate, we say we do. A country-wide return to God; national repentance; the renewal of moral and spiritual standards in every branch of professional, industrial and commercial life; the provision of a genuine Christian education for every child in the land;—these and their like are our objectives. They can be attained by the might of the Gospel of God. That must be our faith. No challenge can be met by defeatism. An effective answer to it depends upon a victory-claiming confidence that God can and will change England, if only the limits imposed upon Him by Christian misuse of free-will are removed. That is for us the point of tension and crisis. We can and must begin with the immediate point that, by the grace of God, lies within our power,—ourselves. For we are ourselves the challenge and the problem. The answer which we have to make as Evangelical Churchmen is to *Change, Unite, and Fight*.

Change! Obviously, all sorts of things and people require to be different. There is probably not a parish in England in which the incumbent does not feel, perfectly correctly, that the whole situation would be transformed if only some particular person or persons came into a radiant, transforming experience of Jesus Christ; each of us can call up his own particular picture; a churchwarden, a sidesman, the lady who does the flowers, the sexton, the head teacher, or whoever it may be. They are difficult. They create difficulties. They hinder the whole work and witness of the local church. The only, and the all-sufficient, answer is conversion. But it may be true, it almost certainly is true, that the conversion of that crucial, difficult person who will make all the difference, depends humanly upon nothing but the continual changing and deepening of our own quality of life.

St. Paul really supplied the answer to the challenge of to-day when he wrote the opening words of the 12th Chapter of the Epistle to the Romans and set them at the head of the four chapters, (twelve to fifteen) in which he lays down the principles for personal and communal Christian life. "Present your bodies," he says (Aorist Imperative—once for all!) "a living sacrifice, holy, acceptable to God," and then, dropping into the Present Imperative of Continuous Action ". . . go on being transformed by the renewing of your mind." In the last resort, it is on the continuity of our response that the effective answer to the challenge of to-day depends.

Not long ago, if I may be allowed to draw upon a personal experience for illustration, I was attending a Clergy Conference in London. From one angle it was a most disquieting experience, for it revealed how great were the needs, the moral defeats, the self-absorption and the lonely isolation of many of our brethren both in the Church of England and in the Free Church ministries. But from the reverse side, it was an experience to kindle fresh hope and joy, both for what happened at the Conference itself and for the miracles that followed, miracles of saving grace, as the members returned to their various spheres of work. I think particularly of one middle-aged incumbent of a country parish in the neighbourhood of a cathedral city. He told me something of the problems of his life, the estrangement between his wife and himself and the causes of it, which threatened to break his home, and a craving for tobacco which had become an ungovernable impulse in his life. And then we prayed together and asked God to take and control what was outside man's power to handle, and he went back to his parish a changed man. His people have become conscious of a new power in him, a new fellowship with God which he can communicate to them in turn, and his brother-clergy have been turning to him that they through him may find what he has found. Am I wholly wrong in believing that his needs, in one form or another, are the needs of great numbers of our brethren up and down the land? Is not the challenge to us, first and foremost, to be sure that there is no area in our own hearts and lives where Jesus Christ has not been admitted to be victorious Lord and King? The evangelisation of this country, as Saturday's leader in the "*Times*" on the Church Assembly so powerfully reminded us, must be based on nothing but the evangel. And can they proclaim the evangel who have not found it true for every need and problem of their own? If we, by the grace of God, are having the constant daily and hourly experience of victorious living, are there not many among our neighbours who are waiting impotently for the moving of the waters? It is in ourselves and in them that we can first and most effectively begin to answer the challenge of to-day.

Our England has become a pagan country. There are, indeed, many splendid examples of generous heroism and self-sacrifice that do still spring up, partly from the Christian tradition of centuries not yet wholly lost, partly from the fact that man at his very worst has never totally lost all trace of the image of God. But, broadly speaking, our national passion has been setting these many years towards comfort and ease, forgetful of the joy of hard creative activity and considering rather how to be amused. "It takes a passion to cure a passion," and it is upon us that the responsibility of leadership must inevitably fall. Our lay friends, who are truly concerned for the life of the nation, tell us that our vision is too small, our passion too parochial; it is good as far as it goes, but it does not go nearly far enough. We must begin with ourselves; we must go on into the winning of the individuals around us for Christ and the consequent transformation of their lives. That is the beginning of revival. But even revival is not enough. We cannot rest till we have the full flood of a Christian revolution upon us, the rebirth of nations and the world. The challenge is to pass beyond our immediate concerns to the expectancy of a miracle-working God abroad in the world, shaking it and us, breaking us, if

need be, that He may remake us according to His own perfect plan.

That is what change involves,—not a superficial reformation of outward habits and characteristics, but “the renewing of the mind”, a deeply-penetrating inner revolution. And it is when this is happening, when the moral and spiritual prerequisites have in this way been received (and are being maintained by the continuous process of which St. Paul speaks) that the next stage can begin. We have already said that it is of vital importance that Evangelical Churchmen of every hue should unite if they are to bring the full measure of their peculiar contribution to the total life of the Church and to play their part (the outstanding and leading part, as I believe) in the winning back of the nations to Christ, the Christian re-education of the Continent, and the evangelization of the world to which our thoughts will be directed tomorrow. But this essential Unity is the fruit of the earlier process of Change. I cannot personally believe that we shall attain it by seeking it first for itself alone. It is as the passion for the conversion of England takes hold upon us and bears us out to new ventures of evangelism, using, it may be, new methods which are not the artificial result of clever human thinking, but the natural fruit of a new, creative experience, that we shall be prepared for the steps by which Unity will be attained. Some day, somewhere, somehow, we shall, I believe, be led, conservative and liberal alike, to a new synthesis vastly richer and more creative than anything which our present thesis and anti-thesis can envisage. That is so often how God works! There are already signs that He is so working at this very day. The intellectual and ceremonial issues which at present divide Evangelical Churchmen can never be settled so long as the judgment of those who discuss them is swayed, even unconsciously, by personal and partisan considerations; for all of us know well, though we often forget it, how easily the clear stream of the intellect is muddied and darkened by even the smallest failure in the moral and spiritual life. In the last resort, intellectual, as well as spiritual, things can only be spiritually discerned. When men are truly at one with themselves because they are at one with God, they will not be long in becoming at one with their fellows.

This does not, however, mean that either the second or the third stages of the answer which I have suggested need wait for the completion of the first. Obviously if we cannot begin either to Unite or to Fight, until the process of Change has been finished, we shall never begin at all! St. Paul's tenses make it clear enough that the process is never completed in this life. We win towards perfection; we do not attain it. For “perfection is finality, and finality is death.” Unity will be growing all the time, as the Fight goes on, a Fight not against one another not against our fellow-Christians, but the Fight against the world, the flesh, and the devil which is the proper concern of Christians of every sort in every age. Such fighting will be hard and bitter. The fight within ourselves; the readiness to endure misunderstanding and suspicion and persecution,—these sound heroic in the abstract; they are apt to be merely dull and hard and wholly without glamour in actual fact. But they are the stuff of life for the faithful soldiers and servants of Christ. It is to Him that our loyalty and our responsibility are, of course, ever and always due. And as

Evangelical Churchmen we shall show and practice our loyalty to Him by our loyalty to His Church. That will involve the kicks and curses of His Church's open enemies, as well as the still more wounding indifference of its secret foes. It will involve our personal identification with all the failure and sin, both personal and corporate, of our fellow-Christians of every kind. It will involve also the pain of ourselves, both by life and word, keeping the challenge, the call to drastic revolutionary action, constantly before the mind and conscience of the Church. But then God's Word to us through the crisis of to-day is a challenge! It is not a mere invitation to sit at ease beneath the awnings, comfortable spectators of the combat in the arena below. It is a challenge ourselves to get down upon the sand and join the battle, to Change, Unite, and Fight!

Summary of a Devotional Address.

BY THE REV. PREB. H. W. HINDE, M.A.

I Corinthians ii., 2. "Jesus Christ and Him Crucified."

THE subject which has been chosen for our Conference is "The Challenge of To-day." This evening we have been considering the challenge to Evangelical Churchmen. Tomorrow morning we shall be meeting for the service of the Holy Communion. Why? Firstly, because it is our usual custom to invite our members to meet together at the Lord's Table on the first morning of our Conference. Secondly, it is St. Peter's Day, therefore, fitting for the Conference to mark the day by such an act of worship. But chiefly because what we there thankfully commemorate is fundamental to the consideration of our subject, and indeed to all for which we stand, whether it is

in respect of Social Righteousness,

in respect to Education,

in respect to the world, whether Europe or elsewhere.

Last Thursday was St. John the Baptist's Day. "A man sent from God" (John i. 6) who "came . . . preaching the baptism of repentance for the remission of sins" (Luke iii. 5). We read, "there went out unto him all . . ." (Mark i. 5), a sort of mass movement, witnessing to a hunger and thirst after God; and to a belief that God "is, and that He is a rewarder of them that diligently seek Him." Out they went, apparently distance was no obstacle, a great crowd, a multitude, including all sorts and conditions, confessing their sins, and seeking to walk in newness of life, enquiring what they should do to give expression to this new way of life.

But twelve months later—what was its effect? What was its fruit? There were some, of course, who remained, two became Apostles, some later were found at Alexandria (Acts xviii. 24) and at Ephesus (Acts xix., 3), but the vast majority did not continue. Where did this great religious movement break down? The answer is that the preaching of repentance and baptism could not alone satisfy.

Remember that the testimony, "Behold the Lamb of God" (John i. 29) came later, and indeed led to the apostles following Jesus Christ, but the movement failed as such—why?

Tomorrow is St. Peter's Day, and in the Gospel appointed for the day, we read of the challenge of Jesus Christ to the apostle, "Whom do men say that I . . . am" (Matt. xvi., 13-15) and the answer of St. Peter, "Thou art the Christ, the Son of the living God" (v. 16) a confession of His Deity and of His Mission, which our Lord commended, "Blessed art thou . . ." (v. 17). But what follows? "Then charged He His disciples that they should tell no man" (v. 20). Why? It was a truth the world needed to know. But note the next verse "from that time forth began Jesus to shew unto His disciples how that He must . . . suffer . . . be killed."

A Christ who was all that St. Peter said and no more could not save the world, not a single individual. He might call forth enthusiasm for a time but not a life laid out or laid down. The revival movement of the Baptist and the enthusiasm of Peter might arouse interest, but must ultimately fail unless there was something more.

St. Paul knew what was required. "For I determined not to know anything among you, save Jesus Christ and Him crucified." (I Cor. ii., 2). Notice, he goes on in this first Epistle to the Corinthians to make mention of the lack of unity amongst believers, and rebukes reliance on human wisdom for a new order. Later, he deals with moral problems, he mentions the case of the incestuous person and deals with fornication generally. He sets forth certain marriage principles and writes on the duty of self-discipline, the position of women, and the question of order in church life. All these were matters of grave concern: the issues were moral, ethical, theological. But in it all he persists—"I determined not to know anything among you, save Jesus Christ, and Him crucified" for therein was the secret of all else. He wrote to Rome at the time of its greatest degradation for which the leaders of the nation could find no remedy and said, "I am not ashamed of the Gospel of Christ: for it is the power of God . . ." (Romans i. 16). And to-day still it is the power of God
in respect of Social Righteousness,
in respect to Education,
in respect to the world (including Europe).

Here is the foundation for all that can benefit. "I have laid the foundation. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. iii., 10-11).

“The Challenge in Respect of Social Righteousness.”

BY THE REV. L. F. E. WILKINSON, M.A.

THE true balance between Faith and Works has always been one of the most difficult to achieve and maintain in Christian Experience. On the one hand, especially in times of difficulty and stress, it is easy to run away from the challenge of the days, by a retirement into one's own spiritual life, until the bounds of one's soul become almost a monastic wall. While acting on the fact that if only one is holy enough, the power of God will be able to flow through one's life and deal with the situation around, it is easy to do nothing, either in getting to know the problem or seeking by prayer and experiment to find an answer. On the other hand there are those who, appalled by the seriousness of the times, devote themselves wholeheartedly to doing all they may to alleviate them, and in so doing are too busy to realise that works without faith are as sterile as faith without works.

THE MESSAGE OF THE PROPHETS.

Some of the most relevant parts of the Bible to the times in which we are living, are the books of the Prophets. They proclaimed their message for the most part to a nation that had drifted far away from God. It was a nation, though, which liked to maintain that they were God's people; in the same way that most men-in-the-street in this country who never darken a Church door, would feel it an insult if it were suggested that the British were anything but a Christian nation. To them, who had a name to live but were all but dead, the prophets brought not only a message of the might and sovereignty of God, and a call to repentance; but also one which dealt specifically with the daily life of the Nation. They condemned those who lived by usury (much of our financial system is based on it to-day), those who joined land to land, in the accumulation of wealth at the expense of others, and those who were guilty of sins against the marriage bond. A careful study of the Major and Minor Prophets shows that these men of God had a very deep concern for the Social Righteousness of the nation. Without a return to the ways of God in the daily things of life; without a just attitude and treatment of one's neighbour and his goods, they saw no possibility of God's hand being stretched out in blessing. Perhaps it would be good for some who are praying much for Revival in these days, if they were to take up the study of the Prophets afresh, so that the need of Social Righteousness and its practical outworking might form a real place in their prayers and action.

THE EMPHASIS OF THE NEW TESTAMENT.

When one comes to the Gospels and watches Christ at work amongst men, one is amazed at the great proportion of His time which He

spent tending to the needs of the bodies of those around. In the narrative of His ministry, a very large part is devoted to His miracles of healing. And once and again, we get the suggestion from a summary verse, which covers days and periods of which no special incidents are given, that these miracles are only samples of that which occupied His time day after day. Take for instance Matt. ix. 35. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people." His life was the true example of the life of faith to which we are called, but His life was also a constant ministry of battling with the Social needs of the day. In His sermon on the Mount He clearly established for members of His "Kingdom" the great fundamental laws which underscore all true social righteousness, while re-affirming and amplifying the ethical and moral laws which had been given by Moses of old.

As one turns on to the Epistles, it is clear that these early disciples realised that the Gospel which they had learned from Christ, and the New Life which was theirs through the Spirit, was one which had to be lived before the world, and which must make a difference to Social Relationships, whether in the home, business life or in one's attitude to the State. How many of the Epistles first declare the Doctrine, and then proceed to make clear the practical and social obligations to which the truth expounded obviously gives rise! A believer who is not a doer; a Christian whose action is guided by wealth and social distinctions is rightly condemned by St. James. He also deals, to quote but two examples, with the up-to-date subject of sweated labour, and the duty of the Church in sickness. To the early Church the evils of the time were matters which demanded facing in the most practical fashion; necessitated the careful application of the principles of Christ, and, above all, were given a foremost place in their prayers.

THE WITNESS OF THE EVANGELICAL REVIVAL.

One of the signs of the genuineness of the spiritual movement which took place in England in the eighteenth century was the impact which it made on the social life and evils of the country of that day. Wesley in his sermons preached strongly against the curse of the slave trade and other social evils. Later, as the direct outcome of the Revival, Wilberforce and the Clapham Sect inaugurated a definite movement for the Abolition of Slavery and carried the work forward, both in Parliament and through the education of the country, until they completed their work in the face of great opposition, and slaves throughout the British Empire were freed. We find also the movement of Prison reform begun through the pioneer labours of John Howard and Elizabeth Fry, until the condition in which prisoners were kept, and the sentences by which they were punished, were eased and made more conformable with the teaching of Christianity.

Following close behind them came Anthony Ashley-Cooper, the great Seventh Earl of Shaftesbury, another true son of the Evangelical Revival, whose social reforms changed the conditions of working men, women and children throughout the land. Here was a man, in whose sterling character and burning faith was shown, by what he did, the reality of his Christian experience. The Gospel to him was a dynamic

which must go forth into the ordinary walks of life, and make a difference to them, because the Christ Who is central to the message, demands an Individual and Social Righteousness which is far separated from the ordinary principles and habits of the world. If a Christian was to be as salt in the earth, preserving it from decay ; if the disciple of Christ was to be a light, then it surely meant the active attacking of the forces of darkness and disintegration.

THE TRANSFERENCE FROM SOCIAL REFORM TO INDIVIDUAL PIETISM.

But even in Shaftesbury's time there was opposition from Evangelical ranks. Some of those who should have been his strongest supporters were amongst his most bitter opponents. Two events would seem to have contributed to the steadily increasing withdrawal of Evangelicals from interest in and activity concerning Social Righteousness. The growth of an exclusive sect in the middle of the last century, followed by the development of the Holiness Movement, (in no way am I condemning either, but merely noticing a trend to which they gave rise) emphasised the truth circling round the text "Come ye out from among them, and be ye separate, and touch not the unclean thing." While this is a vital truth in Scripture, it is not set forth in isolation from other truths, such as loving one's neighbours as one's self, but the tendency became increasingly to allow this truth to produce a pietist, almost a monastic, outlook on the world. Fellowship was impossible with any who did not see everything from one's own doctrinal, and sometimes dispensational, point of view, and the emphasis was directed almost solely to the development of individual righteousness, on the grounds that given the clean channel, God would certainly use it.

All too often, however, it was maintained that the only place where such a channel could be of use was in the foreign mission field. And, broadly speaking, it has been overseas that the most effective Evangelical witness and progress has taken place during these last years. Now with advancing civilisation many an evangelical missionary is finding himself more and more having to face the Challenge of Social Righteousness in the mission field, and having to act with little Evangelical help or guidance from home. For instance, it has only been with difficulty that medical and educational work in foreign missions have made their way, such has been the opposition in past years—until they compelled acceptance by their results.

The other happening of the last half of the nineteenth century was the development, first in Germany and from thence spreading to England, of the movement of Biblical criticism, sometimes given the exalted name of "Higher Criticism." It is not the province of this paper to pass judgment on this movement, except to notice that it has been largely instrumental in dividing the life and witness of Evangelicals. Those who embraced the new outlook were regarded as deserters of the Evangelical faith and the essential authority from which the Evangel is declared with assurance ; while the others were looked upon as men of little learning, and obscurantists who lived on past traditions and were unwilling to face present facts.

Further, this split has tended to drive those who were unwilling to accept modern trends in Biblical teaching more and more into partner-

ship with those of Pietist outlook, so that through the interdenominational movements of the past half-century and more, the teaching of separation and other-worldliness has become increasingly that on which the attitude to life of many young Evangelicals has been moulded. The teaching concerning the Second Advent, commonly termed "The Futurist Interpretation", though actually first drawn up by the Jesuit, Ribeira, at the end of the sixteenth century to counter the prophetic teaching of the Reformers, (though it may nevertheless be true) has frequently been taken to be the only true teaching on Christ's Return, and has assisted in turning many Evangelicals from all thought of dealing with the social needs of the time. It was felt that the Lord's Return was so imminent that the only thing to be done in this world, which seemed to be fast disintegrating and preparing for the great Tribulation, was to preach the Gospel and be separate and ready. To many the very word "social" has become synonymous with a heretical outlook, and a failure to discern the times.

The Truth of the Lord's Return is a sure and certain fact which we proclaim both in the Creed and in the Lord's Supper; but any theories which make a Christian adopt an exclusive and "monastic" attitude to the needs of the world around is surely to be suspect. In the Early Church the certainty that the Lord was coming again stirred them to continual endeavour in the world, that they might be found faithful when He came. William Wilberforce was so convinced that he was living in the wickedness of the last days, that he felt it to be wrong to marry and bring children into the tribulation which he saw around him. Yet this conviction that Christ was at hand urged him on to greater zeal in seeking the abolition of slavery. The Earl of Shaftesbury declared that the Hope of Christ's Return was one of the driving forces which drove him forward in his work for social righteousness. How far many Evangelicals to-day have moved from that attitude of truly "occupying till He come." With their outlook bounded by the text "When the Son of Man cometh, shall He find faith on the earth?", they divorce it from its context, and adopting the position of holding fast in difficult circumstances, they refuse to take their Gospel Witness out into the spheres of social unrighteousness which need it desperately.

This has been a long historical introduction, but I believe it is necessary, if we are to realise that the acceptance of the challenge of Social Righteousness to-day is in keeping with that which has been best in the Evangelical witness through the years; and also if we are to grasp some of the difficulties which must be overcome, before the Evangelicals in the Church and country will unitedly go forth to do something practical to exalt and establish, by Christ's help, Social Righteousness in our Land.

THE FALLACY OF PREACHING WITHOUT PRACTICAL ACTION.

The plain fact is, that the comfortable saying "If we only preach the Gospel we can leave all the rest to God" simply does not work. Take the case of the godly Christians, who are earnest worshippers and attenders of conferences and other Christian gatherings, but who draw much of their incomes from slum property to which only the barest necessities of repairs are ever done. These people are sincere,

converted people, but somehow they have never been converted in the realm of their social obligations. There is the real possibility of having a list of personal sins and short-comings from which one keeps conscientiously free, and therefore satisfied that real spiritual progress, or at least stability, is being maintained; while at the same time there may be a great deal of short-coming with regard to one's neighbour and the community of which one remains happily oblivious, because such social duties have never been considered in any way binding. There is the tendency at gatherings for the development of the Christian Life to have a list of defined sins, such as temper and lack of charity, publicly named and denounced, but rarely if ever is mention made of sins and failures individual and corporate in the larger social sphere. They are held to be irrelevant and beyond the scope of the meetings, which are purely aiming at the individual.

THE COMMUNITY AND THE INDIVIDUAL.

We must, however, face the fact that the world and the Church to-day are confronting two attitudes of life, both of which are felt to be essential. As yet neither has found that successful blending which truly satisfies the heart and is therefore something worth ringing out to all men. Yet equally vital as is the attainment of personal holiness, surely the need for the Church is to find her solution to these two attitudes and so give a Christian lead in these days.

Throughout this century, with ever increasing emphasis, there has been the growing consciousness that the old theories of *laissez-faire* and individualism, which had dominated economic life and society during the Victorian era, had merely raised problems of slums, poverty, sweated labour, etc., which they did nothing to ease. As the Rev. K. L. Parry has said :

“Men have been and are looking for new forms of solidarity in their social life. What is it that has overtaken the youth of Germany, Italy, Spain and Japan, and in a different way, perhaps of Russia? It is a returning desire for community. Now that, I believe to be profoundly true; and that is the first thing to say about the world to-day. There is everywhere this aspiration towards a community. There is the attraction of Communism for so many of our young people to-day, and mark you, it has a very great attraction and fascination for thousands of our best young people. It is a world movement; it is the trend of the age; it is a re-action from self-centred individualism. Human life IS in terms of the community.”

But we are fighting, too, to-day for the value of the Individual. One of the great errors we feel with the totalitarian schemes is that the individual is utterly submerged in the State, so that he can only think and believe and do what the State decrees. These are the two issues. And if we are to have a true message for bleeding and perplexed Europe, I believe that we must be able to take them one which will give to them a solution between these two extremes.

The fact, however, which we must face as Evangelicals and members of the Church, Christ's Body, is that Christendom itself has been split over exactly this same antithesis. Catholicism has laid its great stress on the community; until in the Roman Church you reach a totalitarian form of religion where the individual is entirely subservient to the Church. To the “Catholic”, be he Roman or Anglo, to be a member of the Church community is to be a Christian. Protestantism

is the revolt from this attitude, and the excesses to which it gave rise and inevitably still gives rise, all too easily. It stressed the relation of the individual soul to God, and the Church became more a gathering place of a number of individuals who had found God in Christ and shared a common experience, and often a similar common outlook!

Is not part of the weakness of the Church to-day her failure to present to the world, which is puzzled between the rival claims of the community and the individual, the solution which there is in Christ?

Wherever the guiding principle of the Christian community and Church is Love, the true place and infinite value of the individual will be continually realised. The Church has given to the world the value and worth of every individual. She must now, if true Social Righteousness is to be realised, demonstrate before the world that the true personality of the individual is only to be developed and realised fully in a world community in which the Love of God is the welding bond.

Now it is because Evangelicals in the Church of England stand so clearly for the worth of the individual soul, and the necessity for individual conversion, and yet at the same time have a conception of the necessity of ordered community Church life, that I believe that there lies before them an unparalleled opportunity at the present time. The world is groping, and because it is in the dark there is the tendency of individuals to shut themselves up into themselves so that the creed of the majority is "My life is my own to do what I like with." As K. L. Parry says again:

"If you urge one's duty to one's country, to see it is well governed, you get the answer, 'But I am not interested in politics, surely my life is my own to do what I like with.' If you urge one's duty to the poor, to care for one's neighbour, you get the answer, 'Am I my brother's keeper? Surely my life is my own to do what I like with.' If you urge one's duty to God and His claims of worship you will be answered, 'Well, I never go to church, I prefer golf on Sundays.' If you urge the claims of family life you get the answer, 'We don't intend to have any children; they are such a care and responsibility.' If you urge the claims of parents and home upon children you get the answer, 'But one has one's own life to live. Surely my life is my own to do what I like with.'"

Here is the attitude which has to be broken down if we are to bring light into the self-centred lives, which, though they know it not, are hungry for the achievement of their personalities in the fellowship of a community of love. This paper is fortunately entitled "The Challenge" and not "The Solution." I have in practical terms no solution to offer, though I am certain it lies in Christ and Christ crucified known and expressed through the fellowship of His Body the Church. I feel I must, however, outline to you some of the practical details about which I believe that we must think and pray and take action wherever possible together:

1. *The Relationship of Man to God.* Nothing extensive need be said on this, for it is the realm in which Evangelicals feel their message is most applicable. Yet perhaps it may be well to summarise the aspects of the message which need emphasis to-day, if it is to bring home to men the essential importance of a true relationship with God, if the society in which they live is ever to be satisfying.

A. R. Vidler in his book "God's Judgment on Europe" has well

summarised the main points of men's outlook to-day under four heads, and the Christian message in response to it.

- (1) It is assumed that man is naturally good and naturally reasonable ; and the Christian has to declare with no uncertain voice the doctrine of original sin and the fact that, individually or collectively, man without submission to God has a bias to wrong-doing, of which this war is in part, another proof.
- (2) The idea that the Goal of history can be realised within history. The Church has to ring out that the revelation of the Kingdom of God in Christ has shown once and for all that the goal of history lies beyond history.
- (3) All secular utopias of the future days aiming at social well-being are to be the outcome of human achievement and the result of the enlightened labours of mankind or of the inevitable law of progress. The Gospel declares that man can never by his own natural efforts, achieve perfection or the final satisfaction of his ideals. The perfection for which man is made is a free gift of God to be received through repentance and faith and forgiveness and the grateful and responsive action which is endowed by supernatural grace.
- (4) The motto of all secular utopias is in effect "Glory to man in the highest." Here is the final issue which the Church must make with all who would set their own claims above the claims of God, and refuse that they are miserable sinners who, falling under the judgment of God are, at every moment in need of His redeeming grace."

It is against this background that the grace of God in Christ and Him crucified must be set. Church Members by life and lip must show that Christ is able to deliver, and enable ; and by humility of life prove that they realise themselves to be but sinners saved by grace who are at work in a Kingdom which reaches its fulness in the certainties of eternity itself.

2. *The Relationship of Man to Man.* The Golden Rule "All things whatsoever ye would that men should do unto you, do ye even so to them" is still the essential challenge which the Church must ring out to the world. It covers such ordinary and yet vital matters as Truthfulness and Honesty, and the Fulfilment of Obligations. All too often these principles of human relationship are ignored to-day. In business life and even amongst young people, it is considered nothing out of the way to promise and never fulfil. The Church as a community must put these elemental things back into the forefront of her life and practice ; for to-day it is not always the case that those who believe the Gospel are scrupulously truthful and honest. The Golden Rule needs to be put into the relationship of employers and employed. Samuel Jones, Governor of Ohio, made a name for himself as a manufacturer in the United States as "Golden Rule Jones" because he removed the list of Iron Rules which he found in his works, and put up the Golden Rule instead. The tragedy in all too much business work is that there is little or no difference between Christian employers and those who make no profession. Too many Christians seem to believe that worship is one thing, and business another. What principles shall govern labour after the war ? If every Christian employer and employee were to act according to the principles laid down by Christ, so that each individual realised that he was being treated aright, and was working in a community, in which the well-being of each and all was the interest of all, something new would emerge in business life. What is the Church's answer to want and unemployment ? Merely a scheme of State insurance, as outlined by Sir William Beveridge ? or does even that require for its working a true Christian regard of man for his neighbour ?

3. *The Relationship of Man and Woman.* Here again is a tremendous social problem facing our land now, and one in which the Church should be playing a leading part, both in guidance and education and also in the laying down of definite standards. Sex is one of the most imperious of the instincts, and the facts reveal that it is not true that "preaching the Gospel" solves all the problems of sex relationship. The laxity of the present day, and the promiscuous relationships, which all too often take place, especially at the present time, calls forth chiefly condemnation of those who as Christian leaders and ministers have had young people under their teaching, and have utterly shirked their duty in dealing with this subject, which they knew sooner or later would have to be faced.

Only a few Sundays ago, I compelled myself to preach a sermon on the Sin of Adultery, by taking a course on the Ten Commandments, and even then I fear I tended to avoid the gaunt and grisly facts. I have found in asking other clergy what they have done, that almost with one consent they confess that they have never once ventured to speak on the subject. Here then is the situation; yet every clergyman is conducting many weddings a year, and he is in touch with young people who will before long be considering marriage. It is our duty, whether we are ministers, parents, or Christian workers, to let them know, as Hugh Martin puts it, that :

"Married love is more than a succession of ecstasies. It is sharing life, at its plainest bread-and-butter level as well as on the heights. It is companionship—or it is misery. A union that is based merely on physical attraction is woefully incomplete, and will crumble into ashes. But a merely spiritual companionship is not marriage either. Men and women are spirits, minds, bodies. True marriage means a sharing in all three."

To create such an understanding of marriage so that men and women may be guided aright in the choosing of their partners for life, needs instruction over a long period, in order that right attitudes become the normal outlook on marriage, and the sex function is seen to be God-given and to be used not merely to satisfy bodily desires, but as that which must be carefully safeguarded because abused and soiled it will rob true marriage of its deeper harmonies.

What a condemnation of the clergy, as a body, is contained in the article in the current *World Dominion*, when one signing himself "Consultant" writes to say that he has had 12,000 enquiries from different people in the course of the last year who were troubled over the problems of sex and marriage. The answer he received from many when he asked them why they did not go to see their minister was "We did not think he would understand." Would that some Society would answer this challenging situation and appoint some expert who could visit clergy groups and parishes, so that a definite constructive programme of education might be developed. It cannot start too soon. The housing conditions in which people live, and the recreational opportunities for young people are all parts of this problem which stands challenging the true advance of Christian Social Righteousness in this realm.

4. *The Relationship of Man and other Nations.* What is the solution to the continual procession of wars? people are asking insistently. Must it ever be strife between the nations? Is there

any true relationship which will bind the nations in one? The League of Nations, at whose meetings no prayer was ever offered and the name of God rarely mentioned, has been proved ineffective. Can it be that the world-wide Church will prove herself to be the world-community for which the hearts of men yearn? Surely this will never be, while barriers stand between denominations and sections of the Church. It is from India that a great step forward has come, as we shall be hearing later, and yet how much opposition has still to be overcome from Bishops and others. And how much progress will still have to be made even after the South India Scheme is accepted and in operation. It will not affect England at once. The Baptists are in no way included as yet. While the Church, the Body of Christ, wrangles on still divided, it would seem as if the world's opportunity will all too quickly slip by her.

Who is sufficient for these things? Surely God only. The fire of His Spirit alone can burn up the dross in denominationalism until we are fused into one body of purpose and love for our common Lord, though details of practice may continue to differ. He, alone, can bring purity and true fellowship into homes and relationships of men and women. It is Christ, by His Spirit within, Who alone can enable a man to live utterly selflessly for others, so that the Golden Rule becomes a practical proposition. It is Christ alone Who can so tune our lives that we shall love God with all our heart and soul and mind and strength. The Church, with the fire of the Holy Spirit energising her, will alone demonstrate to the world, *that* community for which it is yearning, in which every individual will have his or her true place. The Spirit-filled life is the truly ordered life in which faith and works find their right balance. How necessary then in these critical days when we face the Challenge of Social Righteousness that we take upon our hearts the prayer of the Chinese Church after the Jerusalem Conference: "Lord, revive Thy Church, and begin in me." May God grant it.

The Challenge in Respect to Education.

BY THE REV. H. J. BURGESS, B.A.

WHEN I was invited to give this paper, there was every indication that the new Education Bill expected early this year would be before the House by now. In its absence it is very much more difficult to gauge what scope the national system of education will offer to us in the matter of religion. We may be safe in assuming that in one way or another, the Bill will incorporate the substance of the Archbishops' Five Points, but beyond that assumption it is not safe to go.

I purpose to divide this paper into two main sections:

1. *The General Challenge of Education.* I shall conclude this section by asking the pertinent question—Are we interested?

2. *The Challenge of the Schools.* I had also hoped to add a third section dealing with the Challenge of the Service of Youth and also of Adult Education. But I found that the other two sections would claim so much of the Conference's time that an exposition of the Service of Youth and Adult Education was out of the question. I hope, however, that these subjects may be included in the discussion subsequent to the paper, and will do my best with any questions put to me about them.

I. THE CHALLENGE EXAMINED.

Sir Robert Martin, in his address to the Church Assembly in November, 1942, said :

" There is a very widespread volume of thought about what kind of a country this is going to be when we have disposed of Hitler. . . . Among the subjects for discussion none holds the field to anything like the same degree as education. Never before in the history of this country has there been such a volume of thought and consideration, and of print, about the future of education, what it should mean and what it should not, what it should contain and what it should not, as we are being favoured with at the present time."

Sir Robert then went on to prove his thesis by pointing to the Board of Education's two important Commissions on the training of teachers and on the future of the public schools, and to published statements on educational policy of such diverse bodies as the Association of Directors and Secretaries of Education, the National Union of Teachers, the three political parties, the associations of local government bodies, the Trades Union Council, the Co-operative Movement and the Workers' Educational Association. From which Sir Robert concluded : " Never before has there been such a mass of literature, of speculation and of prophecy on this subject."

In his brilliant book " Education for a World Adrift " Sir Richard Livingstone has pointed out that we are living in an age when more and more a new class, which we compendiously call " the masses " is taking the centre of the political and economic scene, and he shows that it is education which has brought this about, and that only a good education can ensure that the *new* democracy will be a *good* democracy. When the Roman Empire reached the point where the masses dominated the scene, Juvenal wrote, " the once sovereign people has thrown its cares to the winds, limits its ambitions, and only asks anxiously for two things, bread and the games of the Circus." I am not at all sure that we are not in similar danger, for " free trade " to-day means economic satisfaction and " the games of the Circus " the satisfaction of the pleasure craze. If we are to be saved from such an inglorious future we shall have to rely a great deal upon a true system of education. We shall need an educational system which is not finally interested in conveying knowledge but in creating ideals.

Education has consisted too much in teaching *subjects*. There has been (except in the public schools) no integrating factor—no sense of real direction.

Plato knew more than many modern educationists when he wrote, " It is not the life of knowledge, not even if it included all the sciences, that creates happiness and well-being, but a single branch of knowledge—the science of good and evil. . . ." " Without the knowledge of

good and evil, the use and excellence of these sciences will be found to have failed us." Place alongside of Plato, the dictum of Professor Whitehead: "Moral education is impossible without the habitual vision of greatness," and you begin to see the place which true philosophy makes for the Christian religion in education. The "knowledge of good and evil" has its source in the knowledge of God. The "habitual vision of greatness" is given to all those who have seen "the light of the knowledge of the glory of God in the face of Jesus Christ."

The Christian religion is then not one of the subjects competing for a place on the time-table of our schools. It is *the* integrating factor which alone can give direction and meaning to our whole educational apparatus. When once that fact is realized, two things become obvious: In the first place it becomes clear how difficult is the problem of establishing a truly Christian educational system. In the second place it becomes clear that we shall be very unwise in drawing any dividing line between education and evangelism. A little while back I was present at a meeting of the Sixth Form Societies of the Public and Secondary Schools now in Devon. The boys and girls had met to discuss the future of education and the second session took the form of a Brains Trust. In answer to a question "What is the aim of education?" Professor Fletcher, who is head of the Education Department at Bristol University, made a number of points, and then summarized his answer in these words. "The aim of all education is to equip human beings for the worship of God." Remember that this was at a purely secular meeting! Remember also what the Scottish catechism says about the true end of man, and you will see that there is no hard and fast dividing line between evangelism and education. Those who reformed our church in the sixteenth century—the men who were the spiritual ancestors of Anglican Evangelicals—were never in danger of drawing any such distinction. "True religion and sound learning" stand as the foundation principles of many of our great schools which date from that period.

The Evangelicals of the eighteenth century certainly knew the value of education as a partner to evangelism. John Wesley's foundation at Kingswood and the subsequent foundation of Dean Close and other evangelical schools demonstrate the attitude of our evangelical forefathers. I question very much whether there is the same practical realization of the value and importance of education among Evangelicals to-day. Was it a mere coincidence that the first public school to close its doors as a result of this war was Weymouth College—one of our few evangelical schools? If it was a coincidence, it is nevertheless an interesting light on evangelical apathy that its passing caused no stir among us, no general move to make secure the schools we still possess. If *we* are blind to our own short-comings, churchmen who are not evangelicals recognize them without difficulty. Canon Woodard writing about the small evangelical membership of the National Society recently, said, "It may be that readers of *The Record* and their friends regard personal and individual conversion as of more importance than education, considered technically, for service of the living Master." I submit that we ought to put equal emphasis on evangelism and education and to regard their co-ordinated use as the best service

we can render to Our Lord.

I turn now to the more specific and practical part of the paper.

II. THE CHALLENGE OF THE SCHOOLS.

Let us begin with the primary or elementary schools, of which there are about 20,000 in the country.

(a) *Church Schools.* There are about 10,000 elementary schools in this country called "non-provided" because the Local Education Authority did not provide them out of public funds. Of those 10,000, 8,500 are Church of England Schools, so that the Church still holds 8,500 out of the 20,000 elementary schools in the country. Our church schools are, in the main, smaller schools—because the church was in the field before the local authorities; so that out of 4,325,000 elementary school children, 1,100,000 attend church schools. The Church of England is thus responsible for nearly half the elementary schools in the country and for over a quarter of the elementary school children. Wherever there is a church school in an Evangelical parish, that school constitutes a challenge in two ways. In the first place, it is a challenge to the incumbent to see that the tone of the school is good, that the Opening and Closing Prayers are productive of real worship, that the Scripture hour is wisely and efficiently used—and not least, that he himself or his curate, does some teaching there. It is a real disgrace that an evangelical vicar should not make his school an institution that counts in the spiritual lives of the children. In the second place, there is the challenge to hold what we have. We have reason to believe that the new Education Act will not abolish the Dual System. But even so, it is not going to be easy to keep our schools. After the war the Local Education Authorities are bound to demand that the standard of our school buildings be raised to meet their ever-rising requirements. But if the National Society's proposals are accepted, it will still remain possible to retain complete control of our church schools if half the cost of improvements can be raised by the church. That will be a real test of our zeal and of our interest.

(b) *Provided Schools.* We do not know how the new Education Act will affect the position but under existing law the Local Education Authority's elementary and senior schools provide us with more limited opportunities of service. If an incumbent is known to be interested in education, he ought to be able to become a manager of the local Senior School, especially if he happens to have a church Junior School contributing children to the Senior School. The Anson Bye-law also offers the opportunity to teach Church children attending the Local Authority's School. In Cornwall we have been able to arrange that the "withdrawn" children can be taught *inside* the school, so I am in the somewhat interesting position of a Senior School Manager teaching a class inside the school!

In secondary education, the incumbent's influence is more limited still, though he can become a governor if he is known to be interested. I was appointed a governor of Bude County School some time after my appointment as manager of the local Senior School. A recent conference of Secondary and Public schools held at Newquay (where the Holt School is stationed for the duration) shewed great sympathy with the suggestion that local clergymen who have the necessary gifts

should be asked to help the teachers in their presentation of the Christian religion to their scholars.

I turn now from the challenge in the parish or locality to the challenge in the diocese. The diocesan body dealing with schools has up to now been called the "Day Schools Committee." In view of the Church Assembly's "Diocesan Education Committee Measure" of March of 1943, it seems likely that the functions of the Day Schools Committee will be taken over by a new Diocesan Education Committee which will also undertake the work of the Diocesan Youth Council. It is very much to be hoped that Evangelicals will see the wisdom of obtaining adequate representation on these Education Committees.

Furthermore, it is apparently the policy of the National Society to urge upon the bishops a speedy appointment of a full-time Director of Education for each diocese. At the moment only 14 dioceses have full time Directors. In the case of Exeter and Truro, the Director holds a residentiary canonry. The opportunities offered by these directorships will be very considerable. In Exeter the Director has a full-time, and a part-time, staff of inspectors working under him, and has been able to co-ordinate the work in the Day Schools and the Sunday Schools with the Diocesan Youth work. In Devon the county requires that Religious Instruction shall be inspected annually in its Council Schools by approved inspectors, invited by the Managers. As a result of the Exeter Diocese having an experienced staff, which has won the confidence of the teachers, the diocesan inspectors visit not only all the Church Schools but also 90% of the Devon Council Schools.

To watch the Exeter Director at work on inspection is to realize how much education can be the handmaid of evangelism. It is very much to be desired that some of the new directorships will be secured by Evangelicals. The qualifications required are not purely scholastic. Ability to handle a class, power to instruct the children in a way which gives the teacher new ideas, ability to secure the teacher's goodwill are all essential to an inspector. The Diocesan Director must be a good inspector. But he must be more. It is his task to establish good relations with the County Secretary for Education and with His Majesty's Inspector—the Board's representative. He must also have considerable administrative powers. The creation of these new posts is a challenge to Evangelicals if they are to exert any influence in the educational structure of the future.

There is one other sphere of which it behoves Evangelicals to take account. I refer to the Teacher Training Colleges. Before the war there were 70 such colleges with a student complement of 9,000. Of the 70 Colleges, 2 were Methodist, 8 Roman Catholic, 29 Church of England, and 31 provided by the Local Authority. Of the 9,000 students 3,000 were in Church of England Colleges. The Board of Education's Commission on the Training of Teachers will doubtless result in a number of desirable changes.

The present overcrowded 2 year course which leads to elementary teaching will almost certainly be extended to 3 years. The present social distinction between secondary school teachers (who stay 4 years and take a degree and diploma) and elementary teachers (who stay only 2 years and take a certificate) will almost certainly disappear.

The raising of the school-leaving age, together with the demand for

paid youth leaders, will mean that 70,000 new teachers will be needed after the war. At this point, I would like to emphasise the wisdom of encouraging keen young Christians in our parishes to consider the opportunities of Christian influence in the teaching profession. We shall be strategically unwise if we think *only* in terms of the ministry of the Church for our keen young men. Teaching can be a vocation from Christ just as much as the ministry or the mission field. The opportunities of the Christian teacher in the realm of religious education will be greatly increased if—as we expect—the Archbishops' Five Points are accepted.

To go back to the Training Colleges : it ought to be clear from what I have already said that when the war is over the Church will be faced with a great opportunity in the training of teachers. Almost certainly she will be called upon to enlarge her existing colleges and to build new ones. The challenge to Evangelicals is clearly what proportion of the Church Colleges are to be under evangelical influence—how many men we shall have qualified to be principals and tutors in these colleges.

If we recognise the tremendous influence which the teacher has on the lives of his scholars, if we realize the almost certain integration of the teaching profession which will remove the present gulf between elementary and secondary teachers, then we dare not neglect the opportunities offered by the church training colleges to give, to those whose life work will be spent among the children, the evangelical faith which can provide a dynamic direction to their life work, and transform "earning a living" into a call from Christ to feed His lambs.

In conclusion I should like to make a practical suggestion. Ought there not to be an Evangelical Schools Committee, representing all shades of evangelical opinion, which would concern itself with organising interest in the maintenance of all evangelical schools—whether public schools or parish schools? Had such a Committee existed, a general appeal might have been launched to save Weymouth College, which was educationally sound and was gradually improving its finances when an unexpected blow occurred. An Evangelical Education Committee could also keep before our parishes the need for Christian teachers, and for men qualified to undertake work as Diocesan Directors, or as members of the Training College staffs. Could it not also work for the foundation of another Evangelical Training College for Teachers? Quite apart from all other considerations, if the proposal to send ordinands in the course of their training for a term to a teacher training college is acted upon, an Evangelical training college would be invaluable to our theological colleges in providing the necessary training. The Committee would also undertake a campaign to persuade Evangelicals to join the National Society, now the formally constituted Council of the Church of England for Religious Education. Despite its great responsibilities and wide powers as the ecclesiastical opposite of the Board of Education the National Society has less than 3,000 members. I understand that the number of Evangelicals among them is extremely small. That is a symptom of our lack of interest in education and of our lack of strategic wisdom. Too often Evangelicals stay outside the church's machinery to criticise, instead of entering it to correct what for us is its mistaken bias. We

are members of the Church of England with Prayer Book and Articles which are loyal to our Reformed faith. Let us not fail—through lack of vision about education—to serve those whom we want to grow up as loyal members of our Protestant and Reformed Church.

The Challenge in Regard to Europe after the War.

BY THE REV. J. PAUL S. R. GIBSON, M.A., F.I.A.

IN this paper we deal with the largely problematical. It may, however, be possible to find some solid ground both as regards Europe as a whole and also as concerns its constituent parts in all their variety of background and immediate political, economic and religious circumstances. Speaking first of Europe as a whole it is well to remember one of the main causes of the present conflict. When aristocratic feudalism gave way to middle class capitalism and industrialism, the pendulum in Europe swung mightily. In England, restrained by various religious forces, it only oscillated. The importance of the Methodist Movement, of the Oxford Movement, of the Christian Socialists, is tremendous. These and other forces together have prevented the full play of *laissez-faire* individualism and have helped to keep the masses, through the parish clergy and ministers, in at least some contact with religion for far longer than across the water. Socialism in England arose from Christian sources and has never become divorced from religion. The gulf between capital and labour, great though it is, has never been impassable, and even to this day labour wishes to work for reform by constitutional means.

In Europe generally the position has been very different. Individualism has run riot and become licence. I shall never forget the utter bewilderment of a Frenchman as we stood by some Cambridge traffic lights and saw the cars all stop when the road was obviously clear. "But why do the cars stop," he said, "There is no policeman." To him self-disciplined obedience for the common good was incomprehensible. He could not appreciate the effect of our public school system for the upper classes, nor the influence in moulding character and inculcating the right use of responsibility, of our various Friendly Societies, for the middle classes, nor the emphasis on personal religion permeating all classes. The gulf between rich and poor is far greater in certain continental countries. Before the war there were 8 suicides a night in Vienna alone, I am told. Religion, though the peoples of Europe are better churchgoers than we are, has tended to be other-worldly. It has not felt the call to social expression of Christianity as we have. This almost became a divisive issue at the Jerusalem World Conference in 1928. Hitler's call to the German Church to keep to its own business and prepare people for heaven was a demand less preposterous to many in that country than it would be to us.

Continental religion is very much a religion of transcendence and law, far less, except in Orthodox countries, of immanence and love. The European mind works in watertight compartments. It shuts off one part of life from the other. Hence the constant insistence on the rigid and logical "either, or," contrasted with our apparent compromise of "both, and." We in England have somehow intuited that rigid logic, the working out of so-called axiomatic principles to their bitter end, leads to nonsense and injustice. Hence our whole legal system is controlled by case law, and equity has its place by common law. The English tolerance, our capacity to muddle through, our constant adaptability to circumstances, our blending of religion with the secular duties of every day life and above all the success in business and Empire which have resulted, have made us suspect throughout the mainland where we are called "perfidious Albion" because we so frequently allow circumstances to govern our principles and in word at least ascribe to God the glory we have won through our apparently irresponsible illogicity. Long residence and travel in many European countries with close contact with continentals has convinced one of the fallacy, so common among us, of thinking that we are liked and respected. In our prosperity we were jealously admired, but the cause of the refusal of many countries to rally to the side of the Allies is not really a matter of surprise.

Here then was Europe, individualism run riot, working in watertight compartments, logical to the extreme, religion not touching the working life of the masses even where they still attended the ceremonies. The point of particular danger was irresponsible individualism. It was here the spark caused the explosion. Man has not only a strong urge to individual expression but an equally strong one to corporate activity. Where the evils of individualism were most blatant, the urge to collectivism was most intense. The gulf between rich and poor was greatest in Russia. It was there that Godless communism first came to power. The pendulum as we know swung violently. The proletariat came into control fired by the goal of an earthly utopia to be achieved by a class war and a war against the dope of religion. This menace was first met by Italy. Here another form of collectivism was established. The middle classes consolidated to meet the onslaught of the workers. Shortly afterwards, in Germany, the rank and file rallied as one man to meet the same foe but with the added urge of world dominion. To class war and religious war was added race war. And everywhere in Italy, in Russia and in Germany the masses, overcome by propaganda, wearied by the iniquities of unrestrained individualism, tired of a religion irrelevant to life, love to have it so, and are ready to endure sacrifice even unto death in order to attain to their desired haven.

As then, we face the European situation, we have to realise that for 25 years in Russia and for some 20 in Italy and 15 in Germany, a new type of man and woman has been bred. It is no longer a case of varying interpretations of similar fundamentals. The very axioms of life have been transformed. Let us not forget that Europe looks on us as the prime movers and the guilty party. They maintain that we have honoured God with our lips, and worshipped the devil in our acts. They feel they are truly logical. It is our worship of the devil that has

paid. The worship of God has been done for the masses and lip service for the leaders. Their logic demands that they throw over a useless God and come out clearly on the sheerly materialistic side of an impersonal collective brutality, ferocity, godless ruthlessness such as has never before defiled humanity. One wishes there were no foundation in their plea that they got the hint from us. But be it as it may, there are the facts and the youth of Europe up to 30 or 35 is not thinking in our terms and has been drilled into believing with a passionate faith that evil is their good. A charming German girl, before this war, after a week at the S.C.M. Swanwick Conference could not understand how love of the enemy, mercy, and the brotherhood of man were still proclaimed, when in her country the insincerity and fallacy of such ideas had been clearly demonstrated. Such traces of them as she still possessed she knew she must repress. Hate and ferocity are not lapses from a recognised ideal of love and mercy, but are the ideals themselves in relation to any not of their race. Would that these were but theories as in the times of Hobbes or Nietzsche. History declares how, with relentless logic, these ideas have been put into practice. This is no place for an attempted catalogue of atrocities. We have read of them in daily papers and in white books. Few of us have the imagination to realise a fraction of what they meant to those who suffered. Suffered did I say, still suffer. Millions have been placed in concentration camps or transported to Poland or brought as slaves to work in Germany. Millions more, particularly of Jews, have been murdered or placed in such situations that life was impossible. The attack has been fiercest against the Czechs, the Norwegians, the Poles, the Greeks and the Jews. These are peoples who, like ourselves, prize liberty and justice above life. This is no mere destruction of individuals, but the deliberate attempt to exterminate nations and their culture and to enslave whole peoples under the rule of German National Socialism, supreme only in its inhumanity. But particular instances speak louder and more clearly than astronomic figures. I have worked on Committee year after year with a Bishop done to death in Poland. I have housed a Professor whose brother has been deported to Poland. I have trained a German refugee student whose mother of 83 and also his sister have suffered the same fate. Perhaps what is even sadder, I have watched year by year the growing infatuation and degeneration of a good man under the spell of this tyranny. Do you wonder that the hate of the German Nazis for their neighbours is returned in full measure by many of their victims. But why do I dwell on all this, certainly not to encourage hate, for by hate never does hate cease, as even the Buddha knew, but that the situation after the war may be seen in its true light. We shall find part of Europe driven by urges that are sub-bestial and other parts where cultures have in large measure been destroyed, where for years Universities have been closed, where higher education of any kind has been impossible, and where all the intelligentsia have been deported. Were this the whole picture one might despair, but by the Grace of God there is another side. Within Germany itself, there has been resistance, openly by the brave Confessional Church, and secretly by many more. The attempt to bring the Church into line with the State, and to be the mouth-piece of the State has failed. The name of Pastor Niemöller will go down in history,

but his is only a symbolic name for many others who by imprisonment and death have witnessed to the truth that the Church must speak the Word of God to the State. Ten per cent. have stood firm and the gates of hell have not prevailed. Should the call come to us to stand may we be able to muster such a body of faithful pastors and laymen. In country after country it is the Church that has withstood. The story of Norway's resistance is common property. There 90% stood firm both of pastors and teachers. They lost all means of support. Collections on their behalf were prohibited and yet they carry on undeterred. In Denmark there has been steady refusal to acquiesce though nothing so spectacular has happened as in Norway. The Dutch have been more outspoken and have openly protested against the inhumanities against the Jews. France, too, has raised her voice through the Church. And when I use the word Church, I mean every branch of the Church. The Roman Catholic Bishops have been fearless in their denunciations. In Germany and Austria, in France and Czechoslovakia it has been the same. As with the persecution so with the resistance, a few definite illustrations will be of use. Let us begin with Germany. In many cases I quote from "The Spiritual Issues of the War." "A penetrating and courageous attack on nationalistic teaching was made in the sermon by the Roman Catholic Bishop of Fulda, Mgr. J. B. Dietz . . . The sermon was broadcast to Germany by the Vatican Radio and was then described as one of those magnificent sermons to which we are accustomed from the German bishops." Listen to this account of persistent faith among the members of the Confessional Church. "Is it sufficiently well known that, since the day Niemöller was imprisoned, some five or six years ago, a prayer group with fifty to a hundred people always present has been held every night, in the Church of Dahlem, Berlin?" I now quote from *The Times* of June 12th, of this year: "All the nine Churches in Holland, namely the Dutch Reformed, the Roman Catholic, three Calvinist, two Lutheran Evangelical, the Remonstrants and the Mennonites, have signed collectively a vehement documentary protest in the German language, addressed to the Reich Commissar for occupied Holland." It deals with the sterilisation of Jewish citizens in mixed marriages and boldly states: "God who created heaven and earth, and to whom all men, your Excellency included, must one day give account, told men, 'be fruitful and multiply' . . . Sterilisation constitutes a physical and spiritual mutilation flagrantly in violation of the Divine Command. . . . You, just like all other men and most particularly you who occupy a position of such power, are also subject to the Commands of the Lord and Judge of all the earth." Jewish husbands have been given the option of sterilisation or of deportation to Poland. German doctors have sterilised a number, but "all Dutch doctors have refused to take part in this newest German infamy." In an utterance from Denmark occur the words: "We must bear with the foreigners in the right way, not in approval of what they have done, but so that love of what Denmark holds dear, rather than hatred of the foreigners, may be the result of our humiliation." Monsieur Closon, a leader among the Fighting French, spoke at a meeting in London of the strong opposition to the Vichy Regime among French Roman Catholics. "Christian France," he said, "will have to give

to the Revolution which is already taking place in France its spiritual and moral basis, to ensure that the economic and social changes . . . will be inspired by the Christian respect for human liberty and individuality. Monsieur André Philip, a prominent French Protestant, and member of the governing French Council in Algiers, stated at the same gathering, "that many had resisted at a time when there was no human hope, purely because they believed in certain universal principles which they could not surrender even if they had to die for them." "The Hand of God could be seen at work." The French leader, Pastor Marc Boegner has protested against the treatment of the Jews, as have the Roman Catholic Bishops. The French Protestant Churches have in a long memorandum, declared among other things, that "The Church affirms that it is impossible to describe the necessary submission to the conqueror as an act of free choice. While accepting the material consequences of defeat, the Church considers resistance to all totalitarian things as a spiritual necessity." In Hungary, the axis influence has been less felt and Church life has been comparatively normal. "The Churches are making no concessions in the Jewish question. No difficulties are made about the conversion of Jews. At a time when social legislation regarding the Jews was being discussed, both Catholic and Protestant leaders constantly emphasized the dignity of every human being as a creature of God." In a leader on June 12th, *The Times* summarised the revolt in Europe. Of gallant Norway it writes, "The clergy of Norway have suffered themselves to be imprisoned for doing their duty, as they conceived it, to their congregations, and have resigned their salaries rather than own allegiance to the government of Quisling." Bishop Berggrav, the Primate, in a Pastoral letter says, "The Church is the work of God and must fulfil her task frankly and fearlessly because the will of God, and the word of God is above everything else in this earth." Speaking of the Bishops and priests of the Greek Orthodox Church, *The Times* writes they "have offered themselves as hostages in place of the innocent persons who were destined to be shot for the deeds of others." This tremendous story of courage, faith and sacrifice could be continued almost without end and not least when the full truth is known from the Church driven utterly underground as in Poland and Czechoslovakia. Everywhere, be it against anti-semitism or the breakdown of common justice, a united voice is heard. The desolation of Europe is bringing about a growing fellowship of all the Churches as they together make a firm stand in defence of the Faith. As our Archbishop Temple has said, "The Archbishop of Munich uses almost the same words as the Protestant Bishops of Norway, the Polish priests as the Dutch pastors, the Catholic Bishop of Berlin as his Lutheran brothers, each and all united in defending the verities of Christianity and in giving a united lead to Christians in every branch of Christendom."

We have so far, considered Europe as a whole, but Europe is a continent and not a country. It is a platitude to acknowledge this. It needs a miracle to realise it. The challenge to us will be different from each country. The aggressor states will present one problem in their frustration, the oppressed another with their natural tendency towards revenge. Norway, Holland, Czechoslovakia, Jugoslavia, who have offered stout resistance, will be in a different state of mind from

Denmark, France and Hungary, who have more readily co-operated. What will be the attitude of Latvia, Lithuania, Estonia, Finland and Poland who have suffered from the onslaught of both Russia and Germany? Such countries will need spiritual and material recreation and not merely re-establishing. The reactions too will differ, according to historical confederations. Some will wish to express their individual nationality and be separated, others will lean more to international collectivism. Another differentiating factor is religion. In Austria, Roman Catholicism is almost supreme, only 3% being protestant, and that Lutheran. In Hungary, Calvinistic Protestantism is 30% of the whole, only 3% being Lutheran. Latvia and Estonia were preponderatingly Protestant, while Lithuania is Roman Catholic. In Russia and Greece and other Balkan countries, the Orthodox Church holds the field. Temperament is no small factor. Helping Norwegians will be very different from giving assistance to Italy. Europe certainly presents a problem as a whole, but every individual or agency will carefully have to study the particular situation in any given field of operations. We owe much to Dr. Alexander McLeish of the World Dominion Press for his great work in compiling the necessary information. All should read his series "Europe in Transition" which is appearing in parts.

Certain facts seem to emerge as we face the problem as a whole. We must remember that we have not yet suffered in any way comparable to them. We must approach as learners in this school of reconstruction. We are so used to dealing out bounty to needy strugglers that we forget how bitterly this will be resented by those who have lived for years in a hell of oppression. What they need first of all is sympathy and fellow suffering. It will mean being amongst them as one of them even while we give such help as we are able. Again, they have moved further than we have along the road of mutual religious trust. The cleavage between the Kingdom of God and that of the Devil has been seen to be the real issue, moral and spiritual, and not the lesser distinctions between one aspect of the Kingdom of God and another. They have seen Christianity itself, as a whole, challenged in a way to which we are still unhappily blind in this country, as is seen in the attack on the South Indian reunion scheme. A false and very thin veneer of religiosity deceives us into a fool's security. Hence those who would help must be trained in mutual respect and tolerance even amidst real Christian differences. To exploit the occasion for sectarian propaganda would be criminal. Another point often pressed by J. H. Oldham referred to in the American counterpart of the Christian News Letter, "Christianity and Crisis" is that the Church Leaders have been silenced or destroyed in many countries. The work is being carried on by the laymen of the congregations and in particular in Russia by the laywomen. Full use will have to be made of this and our hope must not rest primarily on clerical leadership. The future of Christianity, whether in this country or on the continent, would appear to lie with the godly layman or woman who becomes a cell of Christian activity within his or her own sphere of influence, inspired by the spiritual guidance of the ministry of the Church.

Various committees in America, Switzerland and England are work-

ing on the primary list of urgent needs to be met after the War. Seven main needs are emphasised, and these are so great that they will require the concerted action of all the Christian Churches and organisations. They begin with the need for material reconstruction of buildings. (2) The supply of funds to disorganised Churches, (3) The rehabilitation of Christian Youth movements, (4) Provision of pastors and lay workers for Churches and Christian movements, (5) Assistance for Christian relief organisations, such as Home mission bodies, orphanages, etc. (6) The production of Christian literature and (7) The re-establishment of the Foreign Missionary boards, and the continuance of the maintenance of their work abroad for some time after the close of hostilities. This is a vast programme. Who is to undertake the actual work in the various countries? The refugees from the countries will not be popular but they must do their share. We, as victors, will not be welcome in the countries of the axis! The brunt of the work must be undertaken by those in each country who have kept the flame burning. The whole of the financial support—or nearly the whole—must at first, come from the allies. A few picked young leaders from amongst us may be able to do much in the background in each place, acting as liaison officers and living in sympathetic fellowship with the people, ready to appreciate and encourage every effort in past or present. Where among the oppressed nations we are able to do more we shall have to beware of using our gifts as a means for imposing our will and our ideas. In the long run, each country must work out its own salvation through the Holy Spirit operating upon and within it. There is one contribution this country can give wherever it goes to help. Over most of Western Europe the ruling conception of God is of a distant Lawgiver ruling in majesty. This is true of Roman and Protestant. Here we feel we have in Christ learned more of God the loving, though also the strong, Father. Our living experience of the fellowship of each soul with God is an emphasis which it will be our privilege to convey.

Let me conclude by being very practical. How can we here prepare ourselves for any help to be demanded of us? First by being learners of language, tradition and attitude from the refugees in our midst, learners too, through the press, of the meaning of all their sufferings in axis and subjugated countries, learners of tolerance, for which we have a great opportunity amongst ourselves without going abroad! We shall have to learn still further the privilege of giving, not only to foreign missions but for continental relief. Much is already being done to bring our Church into touch with the other Churches of Christendom. Ask the Ministry of Information to send you "The Spiritual Issues of the War." If you have already got it; then pass it on. Details can be obtained most readily through Edinburgh House and the Secretary of the Archbishop's Council on Foreign Relations or the Friends' House. Finally, for all of us, whether specially fitted for personal work in these ways or not, there is the daily opportunity given us at 9 p.m. to use the 2 minutes' Big Ben silence for a faithful committing, in expectant victorious creative hope, of all these apparently insoluble problems to the all love and all power of an all knowing God. Then shall the hand of the Lord be upon us and like Ezekiel in the valley of dry bones, we shall be able to prophesy unto the breath of

life "Thus saith the Lord God: Come from the four winds, O Spirit, and breathe upon these slain that they may live." And once again the breath shall come upon them and they shall live, "and ye shall know that I the Lord have spoken it and performed it, saith the Lord."

The Challenge in Regard to the World.

BY THE REV. P. J. HEATON, M.A.

TWO centuries ago John Wesley made his oft-quoted declaration "The world is my parish." The startled ecclesiastic to whom it was addressed little thought that this utterance was a seed that would germinate into missionary societies, blossom into such world-wide missionary enterprises as the past 150 years have witnessed, and bear fruit a hundredfold in flourishing native churches in practically every country in the world.

The World-vision has ever been a hall-mark of Evangelical Christianity. The exaltation of the Gospel, the Evangel, as the supreme thing in Christianity, by the remorseless logic of its Universalities, led inevitably to acceptance of the duty of World Evangelisation. The founders of the Missionary Movement, beginning with Carey 150 years ago, were men of world vision. Fifty years ago the young enthusiasts who founded the S.V.M.U. proclaimed their slogan "The Evangelisation of the World in this generation."

To-day, however, a World Outlook is no monopoly of missionary enthusiasts. Statesmen, journalists, and secular publicists all urge us—as they say in America—to "think globally." All planning for after the war—whether political or economic—must be on a world scale. Two world wars have knocked the bottom out of all mere narrow nationalism. So in the sphere of religion men must learn to think globally, Churches to plan globally, and strive to hasten the day when "the kingdoms of the world shall become the Kingdom of our Lord and of His Christ."

Our discussions so far have had an intentionally limited reference—our own country and Europe. But all the problems raised are also world problems, and often found in far acuter forms in other lands. Moreover, the study of such problems against the background of disintegrating non-Christian civilisations will certainly reveal more clearly their real nature as fundamentally spiritual problems, even than when they are considered against the background of shattered Western Christendom.

Now before painting in the world background I want to say two things. The *first* is that the Challenge of the World is not merely a challenge to Anglican Evangelicals but primarily a challenge to the whole Christian Church. We readily recognise the wonderful missionary achievements of the Free Churches, both here and in America, of European Missions, to say nothing of the Anglo and Roman Catholic Missions.* Not the least service rendered to us all

* Max Warren has recently reminded us that "*the Roman Church is by far the most successful missionary church of all.*"

(Idea of a Missionary Society—in *East and West Review*, July, 1943).

by the publication of that authoritative symposium on the South India Church Union Scheme in the Record of June 16th was the reiterated mention of Free Church achievement, the reminder that all Anglican missionary effort is less than one-seventh of the total non-Roman activity, and the emphasis on the emergence of a real Christian world-consciousness, culminating in the World Council of Churches.

Unity and Co-operation was one of the liveliest issues at the great Tambaram Conference and produced the most moving appeal from the so-called Younger Churches. The founding of the World Council of Churches as an organ for the growing Ecumenical Movement is an impressive response to that appeal, which in brighter days may well bear abundant fruit.

The second thing I want to say is that within the total response of the Christian Church to the world situation we Evangelicals of the Church of England have a vital contribution to make. There is a special challenge to us, both as Anglicans and as men who put the Gospel first—before church-building, church organisation, before education and social uplift, before moral reform, economic relief, and medical service—but who can use all these things as vehicles of the Message.

What that contribution and that challenge is will become clearer as we study the world background of the day.

What then is the world situation that will confront us after the war?

This question, so far as it affects Europe, has received some answer already. My task is to envisage the probable situation in other continents. Time is too short to do other than sketch the broadest outlines. We presuppose of course, a United Nations Victory both East and West, leaving Great Britain, America, Russia and China as the Four Great World Powers. No one can guess how many years of bitter and exhausting struggle lie ahead before "Unconditional Surrender" is forced upon our enemies. But we can look for nothing less.

Starting then, with the Far East—we shall expect to see China as the great victorious land power and the U.S.A. as the victorious naval and air power, faced with a prostrate Japan. The humiliation, despair and disillusionment of a conquered and defeated Japan can be dimly imagined when contrasted with the pride and boastfulness, the pompous self-deceit of her so-called Divine Mission in East Asia. While statesmen will have to deal with the problem of the people of Japan, the Christian Church will be faced with a terribly disillusioned Japanese Church, which because it so whole-heartedly shared the imperialistic ambitions of its Government will also be not only disillusioned, but probably very bitter, sore, and resentful, jealous of its own autonomy and autarchy, sensitive for its own honour especially in regard to the criticisms and suspicions of other Christians regarding its compromise with the national Shinto cult and its imperialistic activities among the Churches of Occupied China, and elsewhere in the sprawling Japanese conquests: yet a Church sorely needing the help and fellowship of other Christian Communities after so many years of isolation. The problem of re-establishing relations with the Church of Japan will need the most sympathetic and delicate handling—even if,

as is quite probable, invitations are sent to Britain and America by Japanese Christian leaders. The whole approach will have to be poles apart from the traditional "missionary" approach. Yet one thing is certain, Japan will need the Gospel then more urgently than ever before to stay the hate and heal the wounds of war, and to lead her people into the way of peace.

And China, vast, triumphant, united, will be the dominant military power on the mainland, bearing suzerain sway over restored Korea, Manchuria and perhaps Formosa, Indo-China and Malaya. Thank God the Chinese are not militaristic, but there are totalitarian tendencies to be found even in the present Government at Chungking—as an able article by Gilbert Baker in the current East and West Review has shown. Will her ancient tradition of village democracy, her agelong gentlemanly code of Confucian ethics, which her leaders are trying to integrate into the National New Life Movement, above all, will the human instincts and objectivity and sense of humour ingrained in her people survive the heady wine of victory, even though won at tremendous cost?

Thank God, Free China welcomes missionaries and admires the Christian Church in her midst. No greater need and no greater single opportunity confronts the Church than in that vast and needy land. Nowhere would prodigal outpouring of spiritual treasure yield such mighty dividends. Yet only a trickle of men and supplies can enter, by plane, that spiritually open but war-locked land. And its chaotic economic condition makes the maintenance of existing work a nightmare to Mission Boards. But the Chinese Church needs help now—help to train and maintain an adequate pastoral ministry both of men and women, help to make the Christian schools both a real evangelistic force and a seed-bed of Christian leadership, help to develop medical services with the highest Christian motives and methods, above all help to evangelise its teeming suffering millions, to win its thousands of disillusioned students, seeking a surer basis for life and a more satisfying purpose than national service. The present force of missionary personnel in China has served many long years without home furlough. Where are the recruits to replace them? The Synods of the Chinese Church are crying out for evangelistic missionaries.

But perhaps the greatest single need is LITERATURE. With 45 million new literates a vast new reading public has arisen. But there is almost a famine of the Word of God. The planes that enter China are so full of materialistic cargo that there is no room for Bibles. The Church itself is being starved of the Scriptures, as worn-out Bibles cannot be replaced.

Such is China's challenge to Evangelicals to-day.

Turning to India we are met by a veritable kaleidoscope of need, suffering and frustration. The political deadlock overshadows all. The magnificent achievements of Indian troops, the vast extension of India's war industry, the creation of a vast military base for future operations against Japan, lose lustre and significance against the stubborn facts of political frustration. The three main parties for the deadlock blame the other two, but make no move themselves. The atmosphere is one of mutual suspicion and distrust, of

fear, selfishness and jealously guarded prestige. Work this out in terms of British Government, Congress, and Muslim League. It betokens not political but moral and spiritual bankruptcy and impotence. The solution lies in a "change of heart" all round—a phrase popularised by Gandhi, but applied by him to all except himself.

The Church alone knows the secret of a change of heart. But the Church in India is weak and divided, poor and dependent. Much has been attempted by individuals and organisations as the July number of the *International Review of Missions* reveals. But no apparent impression has been made in any quarter.

And it is all so *unreal* too. The average man goes about his ordinary work with little concern for politics. He enjoys a large measure of personal freedom, and amuses himself with litigation under impartial British law. There is hardly any unemployment in the cities and the intelligentsia are being largely absorbed into the war-effort. Seven Provinces now have responsible ministries and functioning legislatures, and the Indian states are waking up.

Whatever the final political set-up may be, the missionary task in an independent India will be just as urgent, even if compassed with greater difficulties. Presupposing some sort of Partition as demanded by the Moslems, whether under a stronger or weaker central Authority, missionary work will probably be drastically controlled. Hindu leaders have long echoed Gandhi's denunciation of "proselytism," and when in power will seek to stop it. Moslem Governments will seek to enforce the Shariat Law against "Apostasy" from Islam. Conscience clauses will be enforced in all schools and probably Hospitals too, where any Government aid or recognition is received. Indian Christians will find public employment of all kinds virtually closed to them. All this will happen unless specific clauses on religious liberty are included in the Constitutions to be drawn up by the Indians themselves, and perhaps in defiance of such clauses. Yet so great and so beneficent has been the contribution of Christian Missions in India in the past, especially in rural areas, that I cannot conceive any responsible Government banishing or even crippling that effort.

But the day of missionary imperialism is past. Missionaries must in future go out as servants and colleagues of the Indian Church. Responsibility and initiative must be turned over to Indian leadership. Funds and property must be trusted to Indian hands.

Yet where are the leaders and what is the Church? Four-fifths of the Christians are in the South, four-fifths of the missionaries in the North. Apart from the Syrian Church nine-tenths of the Christians of the South are of outcaste or depressed class origin. Paramount needs are Leadership, Unity and Literacy. Hence the great importance of the Union Scheme and Adult Literacy Campaign.

The Indian Church will need the highest Christian Scholarship of the West for the training of Church Leaders. One of the most encouraging signs of the past year in India has been two gatherings of Indian Christian theologians, called by the N.C.C. to discuss the Presentation of the Gospel to modern Hinduism and Islam. Papers they read there have been published in the N.C.C. Review, and not only reveal a very high standard of theological knowledge and

independent thinking, but also give the lie to one of the most timid and unworthy criticisms that has yet been levelled against the South India Union Scheme by its opponents in this country, namely that a local Union of Churches there would tend to become syncretistic in doctrine and compromise the Christian Faith amid the surrounding Hinduism. That suspicion is based upon utter ignorance. While it may be true that one or two Indian Christian leaders have shown the influence of Hindu philosophic systems in their Christian thought, such a tendency is entirely absent in the village Pastorate, and the Indian theologians whose papers I have read show no trace of it.

This brings me to my "special reference," the South India Union Scheme. This has been so ably dealt with elsewhere that I will not go into its details. I will only refer you to *The Record* for June 16th which most of you will have seen already and to the books and pamphlets recommended there.

The Challenge to Evangelicals there is plain and urgent. We are to testify to the true nature of the Church and Ministry and the actual teaching of Scripture and our Anglican Formularies about them, to study the Scheme and its History and take our full share in combatting the organised opposition of the Anglo-Catholics. There is need too for persevering Prayer. Our Christian brethren in South India are not yet fully agreed upon the Scheme. The Methodists and three of the four Anglican Dioceses concerned have already voted in favour. So have some other dioceses of the C.I.B.C. Others have yet to discuss it. The S.I.U.C., however, are in a dilemma. Six out of eight councils have voted in favour, and constitutionally that Church can now go forward to Union. But the two dissident Councils are the largest, containing between them about half the entire membership of the Church—Travancore and Telugu. One or two Councils have since voted to go on with the Union in spite of the hesitation of the two, in the hope that they might join in later when they see the fruit of Union in other places. One Council has voted for delay until the requisite three-quarters majority be finally secured in the other two Councils. The General Assembly of that Church is to meet in October to decide what to do next. One reassuring piece of news has come recently : that a Union Theological College has been started in Travancore comprising C.M.S., L.M.S., and Mar Thoma Syrians. The fact that the most divided part of the Indian Church has led the way in this matter is to me a beacon of hope. Indeed Patience and Prayer may yet see a Union achieved even greater and more comprehensive than the present Scheme. One of the points made by opponents of the Scheme is that there must be something very "fishy" about it since the 600,000 Mar Thoma Syrians refused to enter the negotiations. May it not be the Purpose of God to delay this Union still longer in order that it may embrace them too?

Since the original date, 1944, for the inauguration is almost certain to be deferred—both because of S.I.U.C. hesitation and because of the constitutional reference of the Scheme to the Metropolitan of other Anglican Provinces—Time has now been gained for the education of Evangelical Clergy and laity in the principles of the Scheme, and for the education *by* them of the rest of the Church!

This process of education should be accompanied by an all-out

advocacy of Re-union at Home on the lines of South India. There is too much apathy about Reunion at Home. Some of us suspect Free Church ministers of being Modernist and unsound, forgetting the wonderful testimony of some of their leaders and the faithfulness of their rank and file. Let none of us be guilty of using the South India Union Scheme merely as a means to score a victory over the Anglo-Catholics. It has a message that speaks even to the heart of our desperate spiritual situation here at home.

It has been impossible in the time at my disposal to attempt to deal with Africa and the Moslem World. Our Colonial Empire in Africa presents a great opportunity for Christian Education and Evangelism, only the fringe of which is being touched at present. The Moslem World is still the greatest single religious opponent of Christianity and I see at present no gleam of hope that the Gospel will be welcomed there. I trust some members with knowledge of that field will enlighten us.

In conclusion I would point out that the World Challenge to Evangelicals involves a costly support of the existing evangelical agencies for World Evangelisation. The Societies are faced with colossal problems and an unparalleled need. Why should they be burdened also with the duty of incessant education and propaganda here at home? If every Evangelical incumbent would make himself a master of *one vital* missionary topic and be ready to go round and speak about it in other parishes, the Societies would be relieved of much costly and arduous deputation work.

But the greatest and one indispensable contribution of Evangelicals towards meeting the challenge in respect of the World is in faithful Evangelism at Home. The need is not only in respect of the tremendous repercussions that a Britain brought back to the obedience of Christ would have in the whole family of Nations, but also in the necessity for converted men and women with a world-vision carrying on the mighty enterprise of world-evangelisation. Brothers, let us see to it that our ministry be crowned by a procession of definitely and progressively converted lives.

The Findings.

1. In this day of crisis the challenge to Evangelical Churchmen is to unity of spirit, doctrine, purpose, and effort, centred in JESUS CHRIST, and Him crucified, and directed to the changing of individual lives ; for the building up of the Church which is His Body for her work of national and world wide evangelization.

2. The genuine Evangelical tradition in the Church of England has combined emphasis on the value of the individual soul with concern for social righteousness. In the Evangelical Missionary Societies, for instance, the preaching of the Gospel has gone hand in hand with medical, educational and industrial work. To-day the growing desire for true community life, together with the widespread breakdown of moral sanctions, constitutes a fresh challenge to Evangelicals to apply the New Testament synthesis of faith and works to the varied relations of modern life.

3. The conditions that are likely to arise out of the new Education Act, combined with the interest now being aroused in the Evangelism of Youth, will present to Evangelical Churchmen an opportunity that must be promptly faced, and taken to the full. The Conference urges united Evangelical action to stimulate practical interest in the maintenance and extension of Church Schools and Colleges.

4. The Conference, appalled at the persecution of Jews and Christians on the Continent of Europe, tenders to one and all prayerful and heartfelt sympathy and urges all possible support for practical measures of relief ; and also prays for and looks forward to the time when all Christians shall be united in the witness to their common faith and loyalty to our Lord and Saviour JESUS CHRIST.

5. To-day the whole Church is challenged to a sacrificial response to the evangelistic, educational and other needs of a world ravaged by war.

6. The Conference is of opinion that it is the duty of Evangelical Churchmen to express their full accord with their brethren in South India, who are seeking to heal the divisions which are not of their own making but have come to them from Western Christendom ; and to give strong and prayerful support to the Scheme of Church Union in South India.

Book Reviews

THE HUGUENOTS.

By Otto Zoff. London : George Allen and Unwin. 16/- net.

It is now over a century since Mr. E. Smedley's valuable and detailed three volume history in English of the Huguenots was published, and many other full and useful records of their amazing and fascinating struggle for liberty can be read in more general Histories of the Reformation like Wylie's, and Lindsay's, as well as the more recent scholarly accounts given in the Cambridge Modern History. But most of these are now out of print and therefore this handy comprehensive single volume story is very opportune.

The *dramatis personae* in the long drawn out tragedy are most clearly and realistically delineated, and the story is vividly told throughout. In the barbarous treatment of the Huguenots we are reminded of the present Nazi campaign of extermination of the innocent and defenceless Czechs and Poles, and both fully justify Bishop Joseph Hall's assertion that "man, if left to himself, is half a devil and half a beast." From one aspect, the Huguenot struggle was largely a faction political fight between the Bourbons and the Guises for the Court favour which the Bourbons were denied; but the Reformed Faith was its "occasion" and its driving force. Our author brings out clearly the close interaction of the political and religious forces as well as the excessive power and privileges of the Church and the rising spirit of the depressed bourgeois and defrauded Bourbons who naturally espoused the Reformed cause. He also notices the important part played in the struggle by the rise of an individualistic democratic movement against despotism and he well emphasises the fact that the Reformation was not merely a revolt against medieval Catholic doctrine, but was also a social and political struggle for civil liberty. Mr. Zoff refers graphically to the awful barbarities committed in this unnatural religious War, as "Hell returned to earth in the name of Heaven"; and he records the unchristlike jubilation of the Pope over the Massacre of St. Bartholomew. We may be thankful that a common peril through the fierce pagan assault on the Christian Faith itself is now dictating a more friendly and tolerant attitude by Rome to other Christians in many European countries, notably in our own. But we do well to remember that the basic principle of the persecution of 'heresy' has never been repented of or repudiated. "Freedom of worship" in the "Atlantic Charter" is strongly opposed by many Romanists in America, while its practical abrogation to-day in Spain is clear evidence of the relentless enforcement of this principle where political expediency can be disregarded. The ghastly records of the attempted pagan extermination of Christians and Jews in the early centuries or to-day are at least understandable, but the appalling examples of inhuman persecution of fellow Christians given in this tragic story are an eternal shame and disgrace to the professing followers of Him who declared "By this shall all men know that ye are My disciples if ye love one another." The world will never be won for Christ until this spirit of anti-Christ is finally exorcised.

Mr. Zoff has given us a discerning and discriminating picture of the constantly changing aims and conflicting ideals of the protagonists in this long War of attrition. When we recall that it took 70 years of cruel persecution and 35 years of brutal and disastrous Civil War and the loss of 2,000,000 lives to secure only a fitful, partial and uncertain religious freedom in France for about 75 years, we need not be surprised if it takes over four years of carnage and awful suffering to enable a "new World" to enjoy the "Four Freedoms." This marvellous record of the supreme faith and endurance of the Huguenots makes, therefore, specially inspiring reading to-day—"Our fathers have declared unto us the noble works. . . ." "O Lord, arise, help us, and deliver us for thine honour."

It is interesting to be reminded of the large numbers of Huguenot refugees who emigrated to the British American Colonies in the 17th and 18th centuries so that there are now a million Americans of Huguenot ancestry. Incidentally, it will come like startling "new history" to many to learn that the present New York was originally founded in 1623, not by the Dutch, but by a small party of exiled French Huguenots from Holland. This instructive and attractively written epic struggle for freedom and truth, based on the most recent research, deserves to find a wide circle of readers. C.S.C.

VERNON FAITHFULL STORR.

A Memoir by G. H. Harris. S.P.C.K. 7/6.

The present reviewer was recently reading Mr. Ellis Roberts' *Life of Dick Sheppard*. There could hardly be a greater contrast in subject and treatment between the lives of two contemporary London clergymen. Storr was no stormy petrel, but a typical "Church of England man"; though as little fond of ecclesiastical organisation as Sheppard, he was much in the counsels of Randall Davidson, to whom he was an examining chaplain for thirty-four years. Between his public and private life there was "no dissociation," in his biographer's phrase. There is no need here to assume a divided personality, nor is it in Mr. Harris' manner to put thoughts into the mouth of his subject. He tells an unvarnished tale plainly, but those who knew Canon Storr will not like the story the less for that. To those who knew neither the man nor his work, this book cannot be expected to make much appeal.

Storr was baptised in India in 1869 by a pastor of the Dutch Reformed Church, and the chance event was prophetic of the broad outlook which was always his. At Clifton his headmaster was J. M. Wilson whose evangelicalism was markedly liberal for its day. It is permissible to wonder whether it was not Canon Wilson, who, before he came to Clifton had taught science at Rugby, who planted in Storr that interest in science, particularly in evolution, which the memoir first notes in his Oxford days, when he took up the subject after his degree and, on Gore's recommendation, became a reviewer of books on this subject for *The Guardian*. The only really substantial book that Storr himself published, *The Development of English Theology in the Nineteenth Century*, reflects his interest in the evolution of theology, and the influence of natural science upon it. We remember a sermon at St. Martin's about 1924 in which Storr urged that man's ideas of God must grow with the expansion of other knowledge. Looking over his life as a whole, now it is possible to see how typical the sermon was of the man's intellectual outlook. His was always a questing spirit, and the youthfulness of manner which marked his maturity was the index of a freshness and zest of mind ever interested in new things. Such an outlook marked a difference from the older evangelicalism. In a letter written about the time he began to teach philosophy at Oxford, he writes :

"It is very funny how the High Church party is angling to catch me—how Chavasse (*i.e.*, the future Bishop of Liverpool) and Rice wish to keep me . . . And I? I want to preserve strict independence."

Storr did retain his independence. He was never a party man. And yet he found his life work, for the sake of which he steadfastly refused to leave his canonry of Westminster for the bench, in the Anglican Evangelical Group Movement. He did not find it, but, as its previous members admit, it took new life from contact with Storr. In fact, he found it an instrument to his hand for the work to which he gave his best gifts, the liberalising of the evangelical portion of the Church of England, the attempt to show that the new knowledge whether it came through biology or through Biblical criticism was not destructive of the essential Christian truths. Another quotation of about the same time as the former makes clear Storr's position, which remained much the same always.

"I think reason is the greatest friend of faith. . . . —wants to keep religion apart from everything else, as a system of practical conduct. I want to unify it with the growing truth on every side, and being of intellectual tastes myself, I am very interested in the intellectual aspects of religion. I regard the search for truth as a sacred duty, a very essential part of religion. . . . The point is to make all truth religious by bringing it, with P. Brooks, into the light of the idea of God."

Storr's liberal evangelicalism found expression at the annual conventions at Cromer where those who heard him, think that he reached his fullest stature, in educational lectures up and down the country, and in a number of smallish books. In the fifth chapter of this memoir entitled 'Christian and Churchman' Mr. Harris allows Storr to speak largely for himself; but he also draws attention to the primacy of the Bible in his teaching, more particularly in the work for the celebration of the fourth centenary of the setting up of the open Bible in our churches :

"He carefully diagnosed the various causes (which had made the Bible a mere household relic in the majority of homes) and deliberately set himself to restore the Bible in actual fact to that central position in the polity of the English

Church which it has ever held in theory."

There was little that was negative or deliberately controversial in Storr's work, but those who talked with him know how strongly he disapproved of some Roman teaching given by Anglo-Catholics, particularly with reference to the reserved sacrament :

"He knew that no apology was needed for the inescapable protestantism of the English Church regarding the Roman Catholic standpoint," and it is in line with this that Storr was not hopeful of the possibilities of reunion with Rome. He looked rather towards reunion with other Protestant churches, and to intercommunion as a means and not only as a goal.

But the final memory of Storr for all who came at all in contact with him must be of the man himself. He never sank the man in the calling. Something is said in the memoir of his helpfulness to the ordinands at Canterbury and Lambeth. A personal memory will remain of his last days in Oxford in July, 1940, three months before his death. As we walked back towards Lady Margaret Hall after tea, he let fall no word of the exhaustion which was overtaking him, but spoke of the need of the friendship relation between parents and children if they were to retain the confidence of their children. A member of the Abbey staff testifies to his "never failing charm of manner to us all." The white tie, in which some may best remember him, gives us that slightly old-fashioned flavour of an English gentleman in holy orders. That Storr most emphatically was, but more than that, one in the true tradition of George Herbert, a great Christian gentleman.

RALPH E. C. HOUGHTON.

BUNYAN CALLING : A VOICE FROM THE SEVENTEENTH CENTURY

By M. P. Willcocks. Pp. 236. London : George Allen and Unwin, Ltd., 1943. 12/6.

Studies of the life and work of John Bunyan have been many and varied in character. There have been some excellent literary appreciations, and many devotional expositions of his major writings. While most of his works are no longer read, some outstanding ones will be perused as long as the English language lasts. No one can have any pretensions to education who remains unacquainted with his *Pilgrim's Progress*; and his *Holy War* still stirs wonderfully the hearts of those who read it.

The work before us is of a very unusual kind. It is certainly not to be regarded as a devotional introduction, nor is it a mere study in literature. It is rather an attempt to give a psychological appreciation of the personality and character of a man who has profoundly influenced the lives of tens of thousands during the past two hundred and fifty years.

Miss Willcocks, who in her early days was a most successful teacher of history, has given us a series of novels and biographical works with a flavour all their own. We were therefore not unprepared to find real literary value in *Bunyan Calling*, and we have not been disappointed.

The task which she has set herself has been that of portraying the historical background of Bunyan's life. She traces his career, not with the precision of the practised biographer, but rather with the looser method of giving pictorial glimpses of scenes and events in which he was involved directly or indirectly.

In each of these she endeavours to make clear what, in her judgment, was the effect upon his mind and life.

This is all extremely interesting, but it suggests a question which we are inclined to ask, and that is as to whether a reconstruction of the career of a historical character of three centuries ago is really best done as an exercise in psychology, particularly when it is accomplished in the spirit of Freud and his disciples. Speaking for ourselves we feel that the more sober, though less exciting, literary approach would give us a truer understanding of the man in the times in which he lived. For whatever the results of such psycho-analytical treatment may be, everyone must recognise that in Bunyan's case his message and influence have moved multitudes who were completely ignorant of modern psychology.

Bunyan Calling, nevertheless, is a fascinating study in its own sphere, and we can recommend it to all who are able to read with discrimination.

D. TAYLOR WILSON.

DIVINE PROVIDENCE AND HUMAN DESTINY

By L. E. Elliott-Binns, D.D. S.P.C.K. 4/- net.

There is no question that the cataclysmic events of our time have thrust more prominently before men's thoughts than that of human destiny. Whither go

we? What is the goal of the long and troubled history of humanity? Is there any purpose discernible in its course, any "one divine event," far-off or near, "to which the whole creation moves"? Is there any Guiding Hand in control, any Providence that "shapes our ends, rough hew them how we will"? To many, humanity seems rather like a ship-wrecked company adrift on a shoreless sea than a great caravan that has struck its tents and marches hopefully and purposefully through the desert to the City of God.

It is then, at an opportune moment that Dr. Elliott-Binns has addressed himself to this subject. He has given his answer in a slender volume of 86 pages. It is a most readable and helpful book, packed with relevant and stimulating thoughts, drawn not only from his own long pondering on this theme but also from a wide range of writers and thinkers both ancient and modern. In so brief a space it is inevitable that he should give us rather a rapid and broad survey than a close investigation, but his choice of material and his shrewd comments upon it provide a book well worth our attentive reading.

First, Dr. Elliott-Binns turns to the Bible, shewing how "throughout the whole Bible, linking together its several parts, there runs the thread of a divine purpose" (p. 14). He lays special emphasis on the importance of the period between the Testaments, and, if it be thought that he touches somewhat lightly on N.T. Teaching, he is careful to lead us to its climax in the revelation of God in the words of 1 John iv. 8, 16, "God is love," and all that implies.

The study of the Bible is in itself a questioning of history: but in the second section of his book, Dr. Elliott-Binns turns to history in the wider sense, and to the opinions of historians as to its meaning. "Civilization and culture," wrote Emil Brunner, "are, so to speak, the finger-prints and foot-prints of historical man." Historians and philosophers have examined these with immense care and research. Many have come to sceptical and pessimistic views, and ideas of the government of human affairs by Fate or Church or in "cosmic cycles," have had, and still have, widespread prevalence. It is well to have these set clearly side by side with that Philosophy of History developed in St. Augustine's *De Civitate Dei*, and in many later Christian writers, and which was already inherent in Pauline Christology. Science also has its illumination. Our author summarizes his conclusions thus: "Revelation has taught us that God is a God of love; from science we have testimony to His power and wisdom: the contribution of history, in the narrower sense, is to emphasize His justice" (p. 53).

For the more constructive part of the book we naturally turn to the last chapter entitled "Co-operation with Providence," a chapter that should be carefully read and pondered. Here we find many wise and challenging statements and comments under the headings: The Conditions of Co-operation, the Work of the Church, and the Work of the Individual. It is, for instance, a salutary mental and spiritual exercise to examine an assertion such as this, "Our boasted Western civilization . . . is in many ways, farther from a true Christian order of life, than, let us say, a primitive African community where natural bonds and relationships are still valued." With the plea for a revival of spiritual life in the Church we should all have deep sympathy. It is the burden of our longing and our prayers. Nor can we find any words that more aptly and briefly express our personal faith in Divine Providence and our own human destiny than those of St. Augustine with which Dr. Elliott-Binns has chosen to bring his stimulating and interesting book to a close. "For what other thing is our end but to come to that Kingdom of which there is no end?" S. NOWELL-ROSTRON.

UNITED BIBLE STUDY

Edited by the Rev. A. M. Stibbs, M.A. The Inter-Varsity Fellowship.
1/6.

A useful collection of nine studies for Bible Study Circles forms the second volume in the series published by the I.V.F. Its issue follows an encouraging reception given to the earlier set, which was edited by the late Rev. H. E. Guillebaud. The present book comes from the capable hands of the Rev. A. M. Stibbs and a group of seven other writers. A general introduction, setting forth the aims and requisites of Bible study, together with practical suggestions for the conduct of study circles, is followed by nine courses of eight studies each, designed to serve for three full terms in each of three University years. This of itself, will convey some idea of the abundance of material which is embodied within the comparatively small and packed space of the book.

In the Preface, the Rev. G. T. Manley explains that these courses are purposely varied in the hope that they may be useful to groups differing in size and character. From the Old Testament, we have the Life of Abraham, some selected Psalms, and the Books of Ezra and Nehemiah: from the New, the Sermon on the Mount and the Epistle of St. James (taken together), 1 Corinthians, 1 and 2 Thessalonians together, and 1 and 2 Timothy together. The other two subjects are "Christ the Teacher" and "The Holy Spirit and the Christian." Each of the studies is opened by a brief introduction, and the number of questions is sufficient to provide ample scope for selection and for any concentration that may be felt desirable. There are abundant references, and occasional suggestive notes. It is a book which should be widely demanded and profitably used. Bible students who are isolated from any possibility of joining a study circle would find much suggestion from a personal and individual use of the material provided. W.S.H.

THE POLICY OF NEUTRALITY AND THE PRACTICAL ALTERNATIVE

By A. J. Jacobs. Cape Times, Ltd.

In a well-reasoned and exhaustive book, the author examines the attitude of neutrality adopted by some nations during recent times, and presents his conclusions that neutrality has largely been responsible for most of the acts of aggression which have been perpetrated in recent history, boldly claiming that more than anything else, it is accountable for the survival of warfare. His outlook upon the future is not that of the "blind-eye" pacifism which marked the years before the outbreak of this present war. The contention of our author is that as "it is the fundamental condition of human society that members share the duty of protecting each other from violence" (p. 93), so must collective protection be "an indispensable condition for the peaceful adjustment of the conflicting interests of those greater organised aggregations of individuals which make up the world community of nations" (p. 70). Towards the end of the book the author examines his thesis in the light of Holy Scripture with reverence and with conviction. Altogether, it is a book dealing with a thorny problem from a new angle, and deserves careful study. E.H.

A JUST AND DURABLE PEACE. A DISCUSSION BY LEADERS OF THE AMERICAN CHURCHES

S.C.M. 2/6.

Every important newspaper on both sides of the Atlantic is now stressing the importance of a clear and definite understanding between Great Britain and America in regard both to the conduct of the war and the settlement of the Peace. It is equally important that the leaders of Christian thought and opinion should have a clear-cut policy on the religious and moral problems involved in this settlement. Those of us who have been in America and mixed amongst the people and sampled the newspapers know that a common language does not necessarily imply exactly the same ideas of social and political righteousness. In his introduction to this book, Dr. William Paton emphasizes the fact that for Christian people there is a way to a real understanding in an open, frank and honest sharing of ideas. It is now difficult to find opportunities of personal contact but in this book we have the opportunity of hearing what fourteen well-known American publicists are saying to their own countrymen. It is not a book consisting of polite and diplomatic utterances but is mainly some plain speaking from Americans to their own kith and kin. All the writers are concerned with the religious aspects of post-war problems and it is encouraging to discover that on both sides of the Atlantic almost the same fundamental principles of action dominate our thinking.

It is not possible in the limited space available for this review to deal in detail with the arguments and conclusions of the thoroughly excellent articles in the book. English Churchmen will be thankful for the predominant place which is given to the utterances, on various occasions, of the Archbishop of Canterbury: *e.g.*, Henry P. Van Dusen, Professor of Systematic Theology, Union Theological Seminary, bases his contribution in the book, on Dr. Temple's Enthronement Sermon on St. George's Day, 1942. There can be no doubt, as Canon Raven puts it, that "a new page in history began on the day when Dr. Temple, Archbishop of Canterbury, was seen to run across London Bridge to catch a 'bus!" Moreover, for the first time in the Church of England a book written by a Free Churchman was recommended by the Archbishop to his clergy for study in Lent, 1943.

The following subjects are dealt with in detail—The necessity of a Righteous Faith, The urgency of the Church's Spiritual task, The need for co-operation with other Faiths, The permanent character of Moral Principles, Peace Terms must not be a vehicle for Vengeance, Welfare of human beings rather than the Power and Prestige of States, Durable Peace will not be achieved by military victory or treaty, General Statement on the Guiding Principles of a Righteous Peace.

J. W. AUGUR.

SOREN KIERKEGAARD. THE PROPHET OF THE ABSOLUTE.

AN INTERPRETATIVE STUDY.

By The Rev. H. V. Martin, M.A., B.D. *The Christian Literature Society for India.* 75pp. 1/3.

The Christian Literature Society for India is performing an inestimable service to the evangelical world by the production of scholarly works in the field of dogmatics. This interpretative study by the Rev. H. V. Martin of the theological contribution made by Kierkegaard is a valuable addition to the series. It is difficult to praise this splendid little introduction too highly. The author's lucidity of style and clarity of grasp make his work a stimulating guide to the literature of the greatest of Danish writers.

Evangelicals will do well to acquaint themselves with Kierkegaard's contribution to theology and philosophy. His influence is steadily growing, despite the notorious insularity of English theological thought. One writer has declared that Kierkegaard "is striding into his own in seven-leagued boots" (quoted, p. 60). Bishop Stephen Neill justly remarks in the Foreword that "it is very remarkable that a Dane, who died in 1885, and for seventy years after his death was almost forgotten and almost completely unknown in England, should have become one of the chief influences in the development of modern theological thought" (p.v.). It may safely be averred that there is no comparable compact work in English which will reveal the reason for this better than Mr. Martin's introductory study.

A quotation, culled almost at random, will illustrate the quality of this work :

"The 19th century theology as a whole stressed the continuity of the human and the Divine, either in the sphere of reason, experience or thought, whereby the relationship of man to God was considered unbroken even though marred by sin. It was largely a theology of Divine Immanence, where the paradoxical relationship of time and eternity was slurred over. The new movement of the last quarter of a century has swung across to a theology of transcendence, qualified however by the conception of the decisive contact of time and eternity in Jesus Christ, and in the Kingdom of God eschatologically conceived. Eternity is not time endlessly prolonged but a category infinitely and qualitatively different ; in the same way, God is not a large and improved edition of man but also infinitely and qualitatively different." (pp. 63-4).

It is surprising, however, that Mr. Martin classifies Kierkegaard as a "prophet", describing him as "the accusing angel of contemporary Christianity, and thus in true line with the prophets and reformers of the Christian Church" (p.53). On the next page it is asserted that he "must be ranked with the true prophets, and like every true prophet before him, he was despised and rejected by his own people." There is, admittedly, a popular use of the term "prophet." But its application to Kierkegaard is singularly unfortunate. One of Kierkegaard's smaller studies was entitled, "On the Distinction between a Genius and an Apostle." Kierkegaard stressed that the distinction was not a mere human difference : a genius was an exceptional human being, possessing great ability ; an apostle was a human being, subject to human passions and sins, and yet chosen of God, apart from any human ability or deserving, as a vessel to bear the word of God. A prophet is in the same category as an apostle, a human being elected and called of God for some specific work. Apart from the fact that Kierkegaard spoke "without authority" (to use his own phrase), he would have been the first to repudiate a title which implies divine calling and ordination.

It is to be hoped that in the next edition several minor emendations will be made : on p. 33 "so" appears for "to" ; on p. 56 "quite" for "quiet" and "developement" for "development" ; on pp. 57, 67 and 68, "practise" for "practice" ; while on p. 64 "oppositites" is twice printed for "opposites."

S.B.B

EVERYBODY'S PRAYER

By W. H. Murray Walton. (Lutterworth Press, 3/6).

THE ORIGIN AND MEANING OF THE LORD'S TEACHING ON PRAYER

By J. O. F. Murray. (The Central Readers' Board Office, 6d.).

The contents of Mr. Murray Walton's small book on the Lord's Prayer first appeared in the monthly organ of the Newspaper Evangelistic Campaign in Japan, hence the illustrations drawn from Japanese sources.

It is a devotional study, full of practical application. It contains material suitable for the Bible Class leader. The preacher will find its chapters suggestive and helpful. It is a book that will stimulate prayer.

After a discussion on the background and origin of Everybody's Prayer there are chapters on the God to Whom we Pray, the petitions which make up the prayer and a meditation on the word "Amen." The Social Implications of Christianity" is an earnest plea for "the redemption of Society."

Is it a fact that no Old Testament worthy addressed God as "our Father" (p. 32)? What of David (1 Chron. 29. 10) and Isaiah (64. 8), not to mention other references?

The author asks (p. 24) whether the Roman priest repeating his set offices, and the Anglican clergyman, who says "Matins and Evensong" in solitude, necessarily approximate to the mind of Jesus Christ in the matter of private prayer.

The book concludes with a Litany, based on the Lord's Prayer, by the Archbishop of Canterbury.

The booklet by Canon J. O. F. Murray is a thoughtful commentary on the phrases of the Lord's Prayer.

The author believes the prayer enshrines the human experience of the Eternal Son of God, and makes the fruits of His experience available, not only for the immediate circle of His disciples, but also for all men everywhere, to the end of time. H.N.S.

CRUDEN'S CONCORDANCE

Lutterworth Press. 10/6.

The Lutterworth Press are to be warmly congratulated and thanked for their enterprise in bringing out a New and Revised Edition of the above valuable preacher's help. Several notable improvements are introduced, e.g. the grouping of Proper Names as an appendix is most helpful, especially as this includes some of the lesser known names not usually found in a Concordance.

Scholars on both sides of the Atlantic have co-operated in its production we are told, and Bible students will welcome the fruit of their joint labours. The price (10/6) for these days of a volume of 800 pages of such closely condensed matter is remarkably cheap and can only have been based upon the anticipation of very considerable sales, which the production certainly justifies. T.A.

"LESSONS OF THE PRINCE OF PEACE"

By Canon Raven. (Longmans, 2/6.)

Canon Raven's "Lessons of the Prince of Peace" is a short book. I am glad of that because I believe Dr. Raven has a great "following" of ordinary people, those we like to call "the men in the street" who are not able to read long Theological works, but are ready, because of their keenness on Christian matters—and some I believe because they came in personal contact with Dr. Raven when he worked in the North—to read learned books.

Here is a book in shortness and price to suit all!

Dr. Raven stresses the point that now is the time to face up to the realities and implications of the Christian message. It is wrong to imagine that our big effort must be only getting on with munitions. But the biggest job, and the most vital, is facing up to the challenge of the Gospel, and working out its message and teaching for this day and the days to come.

Even in the stress of war-days the Christian must not act as if Christ and His message can take second place. There can only be one place, and that the first place in our lives.

I am not sure that I agree with the way the writer seems to approach the problem of sin, I believe one great need to-day is to emphasise the sinfulness of sin.

I do, however, agree that it is imperative that we lay greater emphasis on the positive aspect of our Faith, and to present God.

It is an excellent book and well worth careful reading.

J.T.

REAL LIFE IS MEETING

By J. H. Oldham. *Christian News-Letter Books, No. 14. Sheldon Press 1/6.*

Here are five of the supplements written for the Christian News-letter during 1942, together with one by Professor Hodges of Reading University, and another by Mr. Philip Mairet, Editor of the New English Weekly.

The subjects discussed are much to the fore just now. "Superman, or Son of God?" "The Gospel Drama and Society" and "A Fresh Approach to Christian Education" are specially relevant and their treatment here, as we may expect, is fresh and stimulating.

Dr. Oldham pleads for a Christian understanding of the present predicaments of society. He is a forthright critic of the individualism which he thinks has marked the life and thought of the epoch closed by the war. He urges co-operation between Christian and non-Christian in matters fundamental to both. Man's true life is realized only in a community.

Definitely a book to read and discuss.

H.N.S.

LAW WITH LIBERTY

By Geoffrey Allen. *S.C.M. Press, 5/-.*

Mr. Allen returned to this country from China in the autumn of 1940. He therefore has first-hand knowledge of the upheavals war has caused to two types of civilization.

His book, full of concentrated thought, deals with the social and religious problems of to-day and to-morrow, and covers a wide range of subjects.

The author sees a pattern of development in the present convulsion, and fore-shadows the shape of things to come. He believes that individualism, with its weaknesses, will be abandoned. In politics, the goal for man is state planning, plus individual freedom; in economics, the goal is state socialism, with a modified retention of private property. As to the Church, Mr. Allen looks hopefully towards the Oecumenical movement, and a synthesis of the "Catholic and Protestant traditions." In this, he sees part of "a world movement of the Spirit, which is affecting every level of human life in the present time."

Readers of this journal will find much to criticise in this challenging book. It contains an analytical chart of the matters discussed.

H.N.S.

THE EVANGELICAL QUARTERLY. (Jan. 1943).

This number provides a varied selection of topics, which greatly contributes to its interest. Mr. F. F. Bruce, Lecturer in Greek at Leeds University explores the probable Aramaic background to much of the Gospel narratives. He deals with the Semitic influence on the Koine of the New Testament, distinguishing between the Hebrew and the Aramaic "Semitisms," and advances to the consideration of the amount of evidence for Aramaic documents underlying the final Greek forms. Prof. C. C. Torrey's massive contribution is here taken into account, though Mr. Bruce believes that the evidence in his works, while not having received the acceptance that they deserve, nevertheless would be satisfied by a theory that assumes that the sources rather than the complete Gospels were originally composed in Aramaic. The establishment of the view that the sources were written and not oral Aramaic, is by the examination of Greek expressions which may show a misreading of Aramaic originals while a reconstruction of the original phrase (not always a certainty) helps to explain some exegetical problems. Dr. Burney's well-known work on the *Aramaic Origin of the Fourth Gospel* is used here. The essay gives strong confirmation to the view that this investigation will lead to a clearer understanding of the Gospel narratives, by securing what were the *ipsissima verba* when confronted with variants between two Gospels, and might assist in settling some literary problems (*e.g.*, the connexion between John the Apostle and John the Presbyter). Prof. D. M. Baillie of St. Andrew's faces some well-known challenging questions on Infant Baptism—If the benefits of a Sacrament are inseparably connected with faith why do we baptise infants?—What happens spiritually when an infant is baptised?—What is the difference between an infant who has been baptised and one that has not? He replies by the question Are children part of the Church or not? and shows the important consequences of the answer, one way or the other. There are some valuable comments on the solidarity of each Christian family as an offset to modern individualism, and the strong support of the Old Testament analogy of circumcision. In answer to the third question there is the point of introduction to a new environment which ministers blessing. A valuable

illustration is given of the need of love to an unconscious infant expressed by the physical means of loving hands, without which no amount of good feeding, etc., will prevent some from pining and death. The Professor holds strongly that similarly the grace of God does not await the intelligent apprehension before it works within. Finally, the fact of the later influence of that early rite is pointed out, its call to look back to the vow then made, and to apprehend the promise then made with adult faith.

An analysis of the Christian ground of Re-union is made by the Rev. R. G. Smith in "The Church and the Churches." The whole argument is along strong Barthian lines. History as a court of appeal is eschewed and theology, in fact the doctrine of the Church, is taken as the sole subject on which the matter depends. Naturally the view of the Church as an extension of the Incarnation is replaced by a dialectical, twofold relation of the Church to Christ, the Word. In humble recognition of His scrutiny, of defection and need for Reform, all churches must await the leading of the Holy Ghost as to the appropriate course of action.

The Rev. J. B. Hornsby gives an interesting account of the life of James Allen of Gayle, which throws light on little known parts of Scottish non-conformist history.

A review of Soren Kierkegaard's 'Unscientific Postscript' completes a very instructive number.

THE BIBLE : ITS CONTENTS AND MESSAGE.

By Archdeacon W. S. Moule. Church Book Room. 1/6.

This little book, well described by its title, is a *multum in parvo*, and supplies a real need, namely that of a brief but scholarly conspectus of the books of the Bible and their contents.

From Genesis to Revelation these are dealt with in turn, with enough of introduction to instruct, and enough indication of the contents and message to stimulate and guide intelligent reading. There is not an obscure sentence nor a wasted word.

The print and make-up are excellent, in contrast with so many war-time books. The treatment is fresh and scholarly, without ever being fanciful or difficult. We may quote as an example the twofold description of the contents of the Acts of the Apostles as containing (1) eleven things which Jesus Christ did from heaven, and (2) seven things which the Holy Spirit did in the church, closing with the sentence, "The Book of Acts tells what the Holy Spirit *did* by the Apostles. The Epistles, which follow in our Bibles, tell us what He *taught* by the Apostles."

The author is a believer in the full inspiration of Holy Scripture, the truth and divine origin of which is assumed throughout.

It is just the book to give to Sunday School Teachers, Confirmees, Crusaders or any whose Bible Reading it is desired to encourage.

We predict for it a ready sale and a wide sphere of usefulness.

G.T.M.

CHRISTIAN ADVANCE

By Hugh C. Warner. S.C.M. 2/-

The late G.K. Chesterton used to say : "If you want to make a thing living, make it local." The sub-title of the Vicar of Epsom's book is : "Ideas and Plans for Local Action." It is a militant book about social planning and post war reconstruction. It is from the pen of a man who was chaplain to Archbishop Temple at York from 1932-38. He was also secretary of the Central Youth Council of the Church of England from 1939 and Editor of *Youth in Action*. He writes on such matters as the Field for Combined (Christian) Operations ; Tactics and Strategy and the Layman's "Firing Party." There are many suggestions for Group Discussions with Young Wives (quite one of the best sections of the book) and also with Youth and Men. He believes in training the Leaders in the parishes. We agree with him. It is one of the most urgent and one of the most neglected of our tasks. There are, however, things in the book which strike an Evangelical strangely. For example, in a really valuable series of Youth Discussions we find a group headed : "The Hope of a Better World." We are told that in this series the subject moves a little from the specifically "religious" theme to the "social" and that this alternation of interest is a principle always to be observed in groups among young people. This, we think, is sound and good advice. But then follows : "*My Job : a money-making*